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SERMON,

On the efficacy of Divine Truth as a preservative against Sin. By the
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'Thy word have I hid in my heart, that I might not sin against thee,' Psa. cxix, 11.

IN all ages of the world, sin has been the source of misery to the family of man. It was sin that introduced death; and it is sin that leads to endless pain and wo. It is therefore of great importance to know how we may get rid of so destructive an enemy. How its guilt may be removed; and how we may effectually resist its fascinating charms, so that it shall not prove our eternal ruin.

Various expedients have been tried to effect this. Philosophy has exerted its utmost skill. It has brought forth its strong reasons, and laid down its best maxims, but all in vain. It has not effected a radical cure of this inveterate disease; for the heart of man 'is deceitful above all things and desperately wicked.' Superstition too has lent its aid to accomplish what mere philosophy could not; but with as little success. For although we come before the Most High with burnt offerings, and with calves of a year old, though we offer to him thousands of rams, or ten thousands of rivers of oil; or though we offer our first born for our transgression, the fruit of our bodies for the sin of our souls; we cannot thereby atone for one of a thousand of the sins that are past, nor effectually prevent our transgressions in future.

The inspired psalmist, in the words of our text, proposes a remedy against sin, which is effectual. This he had been taught by divine inspiration; and amid the innumerable temptations and snares with which he was surrounded, he had by his own experience, proved its powerful efficacy. 'Thy word have I hid in my heart, that I might not sin against thee.'

I. It shall be our first endeavour briefly to show what is implied in hiding the word of God in the heart.

1. The expression 'word' is frequently applied to the Holy Scriptures. And this application is made with the greatest propriety; for as a word is expressive of one's mind, so holy men of old were inspired to write the Holy Scriptures, and reveal the mind or will of God concerning man; and thus the Holy Scriptures become the 'word' of God.

'Thy word have I hid in my heart.' The first thing implied in hiding the word of the Lord in the heart, is, *a firm belief in the truths it contains.*

The Holy Scriptures were written either by good men, or bad men. But whoever will examine them, cannot for a moment suppose they are the production of bad men. The morals they contain are too pure to admit such a conclusion. And whoever carefully examines the history, doctrines, and prophecies, contained in them, cannot suppose that even good men could write them, unless they had been 'inspired' from above. It is therefore but reasonable to conclude that 'holy men of old wrote as they were moved by the Holy Ghost.'

Infidelity is an effectual barrier to hiding the word of the Lord in the heart; for until a man believes the Scriptures to be the word of the Lord, he will never treasure them up, nor realize their divine efficacy. The evidences by which their divine authority will appear, are such as lie within the reach of any man who will candidly inquire for them. And the conviction these evidences produce on such inquirers, is not as feeble as some imagine. The Scriptures are not rejected because they are unsupported by evidence; but either because that evidence is totally disregarded, or because their doctrines are opposed to the iniquities of the human heart, and their precepts condemn the practices of the ungodly and the sinner.

Whoever would realize the efficacy of the word of God, must approach it as a system of divine truth; and although their feeble reason may not be able to fathom all its depths, its doctrines must be received as of divine authority,—as the word of God, and not of man.

2. The second thing that is implied in hiding God's word in our heart, is, *a careful endeavour to understand it.*

The Scriptures should not be read as an ordinary book, but they should be read with the greatest care, and with a faithful endeavour to understand their meaning. Nothing can be more improper than the neglect of those who seldom read the sacred pages, or than the practice of others, who, when they read them, hurry along without any inquiry what may be their meaning. It is because of this neglect, that so many continue to wander in error's thorny maze. They have neglected to read the Holy Scriptures, or else they have been too careless to understand them; and hence, with the Bible in their hands, they remain ignorant of the plan of salvation.

Although many things that are contained in the Holy Scriptures, owing to a variety of circumstances, are hard to be understood, it is nevertheless remarkable that those doctrines which are essential to be believed, and those duties which are essential to be performed, are easily discovered; and 'whoso readeth may run' in the way of life. In respect to duty, 'the wayfaring man though a fool need not err.'

There is a remarkable connexion in the Scriptures, which, when carefully observed, serves wonderfully to explain their several parts; and in order to observe this connexion, we should peruse them by course. Beside all our reading here and there, we should commence them and read them regularly through and through again.

Next to a careful perusal of the word of God, fervent prayer is recommended. We should implore the aid of that Spirit which inspired those 'holy men of old.' It has been remarked that God has a wonderful way of teaching by his Holy Spirit. With the psalmist therefore we should pray, 'Open thou mine eyes that I may behold wondrous things out of thy law.'

In order to assist us in understanding the word of God, we should peruse the writings of pious and judicious men, who have endeavoured to explain it; and especially we should carefully attend the preaching of the word, for here we shall not only have the word explained, but also faithfully applied to our conscience and experience, and to the daily practice of our life.

3. Another thing implied in hiding God's word in our heart, is, *committing certain portions of it to memory.*

It is certainly proper that whatever we read in the word of God we should endeavour to remember, at least so as to retain a general idea of it; but there are certain portions of the Holy Scriptures which have a special relation to our Christian experience and daily practice, which on that account are more especially important to us. Such portions we should carefully treasure up in our memory, that they may be always at hand, to administer instruction or reproof, that thus the man of God may be thoroughly furnished unto every good work.

4. Once more; in order to hide God's word in our heart effectually, we must firmly resolve faithfully to perform the duties it enjoins, diligently use the means it prescribes, and carefully cultivate the spirit it requires.

The Scriptures were not designed merely to gratify our curiosity, or fill our heads with speculative notions about religion; but they are designed for nobler purposes. Their great object is to make us wise unto salvation, to give us correct views of divine things, and regulate our hearts and lives. If the word of God does not have a practical influence on the temper of our minds, and upon our life and conversation, we have scarcely taken one step towards hiding it in our hearts.

Having thus briefly shown a few things which are implied in hiding the word of God in the heart, we now proceed,

II. To show the particular effect that will be produced by thus hiding the word of God.

1. The first effect which I shall notice, is, *an enlightened understanding.*

'I understand more than the ancients,' says the psalmist, 'I have more understanding than all my teachers, for thy testimonies

are my meditations.' The Scriptures are admirably calculated to enlarge and enlighten the understanding of man, and make him wise unto salvation. It is here we see the character of God displayed, and immortality is brought to light by the gospel. Our relation to God, and the obligation arising from that relation, are here exhibited. Here the deplorable condition of man by reason of sin, the depravity of the human heart, and our entire helplessness by nature, are clearly illustrated. Here also the plan of salvation through a glorious Redeemer is exhibited, and the way is pointed out by which man may escape from the wrath to come.

By an intimate acquaintance with the word of God, the scales of ignorance are made to fall from our eyes. Our understanding being enlightened, we are enabled to prove what is the good and acceptable and perfect will of God. We are the more effectually guarded against false and pernicious doctrines. Ignorance of God's word exposes us to be tossed to and fro, and carried about with every wind of doctrine by the sleight of men. But the more we are acquainted with the word of God, the better we are prepared to meet our enemies and the enemies of religion. We are thereby enabled to give to 'every man a reason for the hope that is within us :—we are more likely to persevere in the way of well doing, and are made capable of greater enjoyment in our own minds, and of more extensive usefulness to others.

2. Another effect will be a *faithful conscience*.

What is a man's conscience, but the judgment he forms of the moral character of his conduct? The true character of his conduct can be known only by comparing it with the divine requirement. The quality of our actions is to be ascertained by weighing them in the balance of the sanctuary; and in proportion to our knowledge of the law of the Lord, is the degree of faithfulness of our conscience.

It may perhaps be said, that an inspired apostle declares that they who have not the written law, have nevertheless a 'conscience bearing witness, and continually accusing or else excusing' them. This is readily admitted; but it must be recollected, that the same apostle says, that those Gentiles who have not the written law in their hands, do nevertheless show the work of the law written on their hearts; that is, they have a portion of divine influence, by which the will of God as respects them, is in some measure made known to them. Therefore they are not entirely destitute of a knowledge of the divine requirement; but their consciences accuse and excuse them only in proportion to their knowledge of duty. If therefore we would have a faithful conscience,

'Quick as the apple of an eye
The slightest touch of sin to feel,'

let us hide the word of the Lord in our hearts, that we may not sin against him.

3. Another effect is, we are thereby fortified against the power of temptation.

Satan, the world, and our own fallen nature, are our combined enemies. From these sources arise numerous temptations to sin; and how shall we effectually guard against them so as not to be overcome? The psalmist says, 'thy word have I hid in my heart that I might not sin against thee.' When Joseph was tempted to commit sin he knew that it was contrary to the divine law; his conscience therefore forbade him, and he exclaimed, 'How can I do this great wickedness, and sin against God? It was owing to the influence of God's law on their hearts that the three Hebrews were enabled to answer the king, 'we will not serve thy gods, nor worship the golden image which thou hast set up.' And when our Saviour was tempted of the devil, he repelled the foul temptation by means of the word of God. 'Command these stones to be made bread,' said Satan; '*It is written,*' said Jesus, 'Man shall not live by bread alone;' 'Cast thyself down,' said Satan; Jesus said unto him, '*It is written,* Thou shalt not tempt the Lord thy God.' 'Fall down and worship me,' said Satan; Jesus said, 'Get thee hence, Satan, for *it is written,* Thou shalt worship the Lord thy God, and him only shalt thou serve.' It is added, 'Then the devil leaveth him, and angels came and ministered unto him;' see Matt. iv, 1-11.

The apostle says, 'Resist the devil and he will flee from thee;' but how shall we so effectually resist him as by the 'sword of the Spirit, which is the word of God'? This is the weapon which God himself has provided for us, and this will be mighty, through him, to repel those temptations with which we may be assailed, and 'put to flight the armies of the aliens.'

4. Another effect will be a *lively exercise of faith*.

'Ye believe in God,' said Christ, John xiv, 1, 'believe also in me.' The word of God is admirably calculated to produce faith in God, as our heavenly Father, and in his son Jesus Christ, as our Saviour. The Scriptures present God in the dispensations of his providence, as a Father providing for his numerous family. They present him as manifesting a special care over his people; 'His eyes are over the righteous, and his ears are open to their prayers.' We behold him preserving Noah while he brings a flood upon the ungodly. We see him preserving Lot while the inhabitants of Sodom and Gomorrah are made to suffer the vengeance of eternal fire. We see his care over the Israelites while persecuted and pursued by the Egyptians. We behold him quenching the violence of fire, stopping the mouths of lions, causing the weak to become strong, and enabling those who trust in him to triumph over their enemies.

The word of God presents Christ as the hope of Israel. Promises, prophecies, and types, have all their fulfilment in Jesus of Nazareth. The excellency of his character, the purity of his doctrine, and the greatness of his miracles, as exhibited in the word of God, convince us that he is indeed 'the Christ, the son of

the living God ;' and that 'he is able to save to the uttermost all that come unto God by him.'

The apostle tells us that 'faith cometh by hearing, and hearing by the word of God.' When we contemplate the numerous instances of God's care over his people, and the many great and precious promises contained in his word, and especially when we see Christ bearing our sins in his own body on the tree, becoming our advocate with the Father, exalted a Prince and a Saviour ; when we behold him as presented in the word of God, able, willing, and ready, to save us to the uttermost, we are thereby enabled to believe in God, and also in his son Jesus Christ.

God gives us faith by exhibiting truth to our view, supporting it by sufficient evidence, and enabling us by his Spirit to see and apprehend it ; so that faith is the gift of God, and at the same time an exercise of the creature. Thus we see that the more careful we are to hide the word of the Lord in our heart, and the more we are under its influence, the more strong and lively will be our faith.

5. Another effect will be *the sanctifying influence of the Holy Spirit.*

Man by sin has lost the moral image of God, his affections are alienated, and his will is perverse. It is only by the influence of the Holy Spirit that he can in any measure be restored to the divine image ; and the word of God as revealed in the Scriptures is the ordinary means by which this work is to be accomplished. When the prophet of Israel was sent to prophecy to the dry bones, he was directed to say to them, 'O ye dry bones, hear the word of the Lord.' And while he proclaimed the word of the Lord to them, 'behold there was a shaking, and the bones came together, bone to his bone.' When the Holy Spirit applies the word, it becomes 'the power of God to salvation, to every one that believeth ;' and certainly those who have hidden this word in their heart, are most likely to experience its divine efficacy. 'The law of the Lord is perfect,' says the psalmist, 'converting the soul.' 'The ingrafted word' says the apostle, 'is able to save your souls.' 'The word of God is quick and powerful, and sharper than any two-edged sword.' And the Saviour when praying for his disciples, said 'Sanctify them through thy truth, thy word is truth.'

Divine truth then, is the ordinary means by which the Spirit affects the heart of man. The powerful efficacy of divine truth is frequently alluded to in the Scriptures ; and the experience of thousands can testify that they were 'begotten by the word of God unto a lively hope, through faith in Christ Jesus.' The Spirit of God not only uses the word to convert, but also to comfort and quicken believers. Many have been ready to faint in the multitude of their trials, but the Spirit of the Lord has brought to their recollection some circumstance of God's care over his people, or some promise of his holy word, and thereby the power of the adversary has been

broken, and the drooping soul has again rejoiced. How many has the Holy Spirit enabled to claim the promises of God while passing 'through the valley of the shadow of death?' While the 'silver cord was loosing, and the golden bowl was breaking,' the Christian has triumphantly exclaimed,

'O death! where is thy sting? Where now
Thy boasted victory, O grave?'

Yes, with the apostle they have joyfully exclaimed, 'Thanks be to God who giveth us the victory through our Lord Jesus Christ.'

6. Another effect, and by no means the least, will be *a calm resignation to the Divine will.*

Among the first lessons we learn in the word of God is that 'the Lord reigneth,' and on this account it is added, 'let the earth rejoice.' How exceeding gloomy would be our prospects if we were not assured that infinite wisdom directs all our affairs,—that 'the eyes of the Lord are over the righteous, and his ears are open to their prayers.' And that not a hair of our head falleth to the ground without our heavenly Father's notice.

The view of Divine providence which is given us in the word of God is admirably calculated to inspire the soul with holy submission, and prepare it for every event, however afflictive. And he who carefully hides this word in his heart will be enabled to sing,

'Give joy or grief, give ease or pain,
Take life or friends away;
But let me find them all again
In that eternal day!'

CONCLUSION.

From the view we have taken of this subject we see what an invaluable blessing to the world is the word of God. It was this that dispelled the darkness which had rested for ages on the nations of the earth. It was this that burst the gloom in which the Christian world was sunk before the reformation. It is this which will carry the light of truth to all the nations that sit in darkness, break up every system of idolatrous worship, and fill the earth with the knowledge and glory of God.

The word of God is the only true and infallible standard of religious doctrine. This reveals to us the will of God, and the plan of salvation; a secret which the discoveries of science could never reveal. This answers the question, What must I do to inherit eternal life?—a question which the researches and acquirements of literature could never settle. It is this that exerts a transforming influence on the heart of man, and produces obedience to the Divine commands, and resignation to the Divine will. Literature may exalt the understanding, but it will not produce practical godliness. It may store the mind with the wisdom that has been accumulating for ages, and furnish us with sources of great intellectual pleasure, but it can never produce holiness of heart, 'without which no man shall see the Lord,' nor will it ever

sustain the departing soul with the hopes of endless felicity in heaven.

If such be the character of the word of God, what veneration ought we to have for it. It should be the source from which we draw our religious creed; it should be our rule of action, and the test of our religious experience. To decide the character of these we must have recourse to the law and to the testimony. A more complete exhibition of truth is not to be expected on the earth; therefore, until the 'visions of futurity' open on us, we must rest satisfied with what is already revealed.

Let us then receive God's word with gratitude and reverence; let us receive it as a lamp to guide us in the way to eternal life. Let us revere it as the word of God which is able to make us wise unto salvation, through faith which is in Christ Jesus. Let us carefully read its pages, and pray for divine illumination. Let us cordially receive its doctrines, faithfully conform to its requirements, and by its decision carefully test the genuineness and depth of our Christian experience. In a word, let us hide it in our hearts that we may not sin; for it is by this word we must be judged in a coming day.

And, finally, let us endeavour to send God's holy word abroad among all the nations of the earth, until it shall find its way into the hands and hearts of all the human race. And may the Holy Spirit accompany it, and make its influence and powerful efficacy to be universally felt.

MEMOIR OF THE LATE REV. BISHOP GEORGE.

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[A COMBINATION of rare and peculiar qualifications is undoubtedly necessary to constitute an able and useful minister of the gospel. This subject has been less calmly and judiciously considered than the intelligence and liberality of the age would entitle us to expect. Though we may possibly differ in this matter from some others, we place first in the scale of importance, for practical efficiency and permanent usefulness in the work of the ministry, those qualifications which distinguish the individual who possesses them as a man and a Christian. His soul must be deeply imbued with the spirit of the gospel which he preaches to others. He must have an abiding sense of his call from God to the work, and feel that the duties it involves are superior to all considerations of personal ease, accommodation, or worldly interest, such as commonly influence men of other professions and pursuits. Besides an aptness to teach, and a good understanding of men and things, so as to be able to accommodate himself to all cases and conditions he may meet, in a way best calculated to render his labours acceptable, he needs a more than ordinary share of firmness of mind, and magnanimity of soul, to carry him steadily through. Without these he never can succeed. The constant

sacrifices he will have to make, together with the persecutions he will be called to suffer from the world, and in some instances, the ingratitude and unkindness of professed friends, to which he will always be liable, and which would effectually prostrate and overcome feelings less fortified and holy : all these sufficiently indicate how great a share of Christian meekness and forbearance, combined with zeal and devotion, is necessary to sustain a minister of the gospel in his work. Of qualifications of the kind here described, Bishop George was eminently possessed. Young and inexperienced as he was at the time of which we write, with all the endearments of home, in the neighbourhood of which it seems he might have travelled, and with all the advantages of remaining among friends and comforts to strengthen and encourage his heart, he could not endure to hear the bishop incessantly and unsuccessfully calling for volunteers to go to remote and destitute parts of the work ; and in the ardour of his zeal he determined, while his modesty induced him to suppose others better qualified, that if they did not offer to go, he would. In the same spirit with which he undertook this work, he prosecuted his labours through life, as far as his health would permit. He speaks of the occasion of his going to the south, which was in 1793, as follows :—]

About this time, at a conference in North Carolina, Mr. Asbury for several days called for preachers to offer themselves as missionaries for South Carolina and Georgia. I was grieved to think the preachers so limited in their views that none would offer to go from North to South Carolina. I consulted my special friends on the propriety of my offering to go if others would not ; they laboured to dissuade me from it, yet my purpose was fixed to go, if no senior preacher volunteered. When the conference was about closing, Mr. Asbury complained of the local views of the preachers, and I tremblingly said, ‘Here am I ; send me.’ M****, of painful memory, offered himself as my companion. This unfortunate man, instead of honoring God and the cause, would sink every thing by his petulance and self importance. We set off, and when the expenses were paid, nothing was left. My services with this man soon terminated.

I had only time to travel from Virginia and North Carolina, the scenes of Mr. O’Kelly’s division, to South Carolina, to meet with another schism of the same spirit, carried on with the same views and epithets. But Mr. Hammet and his partisans disappeared in a few years.

[In 1794, Mr. George’s name stands on the general minutes for Great Pee Dee circuit ; and in ’95, for Edisto circuit, and three months in the city of Charleston : upon the events of these two years he briefly remarks :—]

My labours were of the most painful kind ; in a desert land, among almost impassable swamps, and under bilious diseases of every class, which unfitted me for duty in Charleston, or among

the hospitable inhabitants of the 'Pine Barrens.' In the midst of all this my mind was stayed upon God, and kept in perfect peace. Prospects in general were discouraging.

[Such a state of things was always peculiarly distressing to Bishop George. He could endure labour and fatigue without a murmur. To privations and sufferings of almost every description, he had become inured and bore them patiently. Even the inconveniences which necessarily fell to his lot in his tours through his wide field of labour, such as long rides without refreshment, want of accommodation for rest when worn down with fatigue, and the ungrateful reproaches and obloquy which some are always wont to bestow, and which most men would make the common fire side topics among their friends, he left to be told by others who might chance to witness them. Under all such circumstances he was still cheerful and happy, and unmoved by resentment. But intelligence unfavourable to the prosperity of religion always disquieted him. We have often witnessed the agonies of his soul, expressed in strong cries and tears before the Lord, at being informed, on arriving within a given circuit or station, that the state of religion among the people was low. We have heard him counsel and advise preachers and people with respect to this point, and urge them to labour and pray earnestly for holiness of heart themselves, and for a revival of the work of God. This was his constant theme. Even in making out the appointments for the preachers, he ever seemed desirous of having those who were most devoted to the work, and whose labours had been most successful, stationed in such places as were represented to be in a low state. And it has often been remarked, that whenever a religious paper fell into his hands, and especially the *Christian Advocate and Journal*, he would hasten to see what was contained in the department on revivals, and peruse every article with evident signs of deep and heartfelt interest. Such was the concern this good man cherished for the prevalence of experimental piety in the latest periods of his public labours. And it appears from the following remarks that he was influenced by similar feelings from the commencement. He says:—]

At the second conference of my labouring in this region, Bishop Asbury inquired whether we knew of the conversion of any souls within the bounds of the conference, during the year; and to the best of my recollection the whole of us together could not remember one! At this conference [1796] nearly all the men of age, experience, and talents, located. I was appointed a presiding elder, and besought the preachers and people to unite 'as one man,' and seek by fasting and prayer a revival of the work of the Lord in the midst of the years of declension and spiritual death. The Lord heard, and the 'displays of his power and glory' were so manifest that nearly two thousand members were added to the district in a few months.

[It is natural to suppose that good men, whose hearts and lives are devoted to the work of the gospel, have, as well as others, their local attachments and interests; and that they feel equally the pain of being separated from their family connexions, and other endeared objects. When, therefore, they voluntarily break themselves loose from all these, and for years together endure all kinds of privation and toil, we are constrained to suppose that some strong motive must influence their conduct. We know, indeed, that individuals have made similar sacrifices, in pursuit of the riches and honours of the world, where these objects have displayed their imposing charms. But where these objects do not, and in the nature of things cannot exist, as motives to influence their conduct, we must look for some other cause. For the zeal and perseverance of the ministers of Christ, through constant sacrifices and sufferings, the only satisfactory reason is furnished by the apostle, who says, 'The love of Christ constraineth us.'—In proportion as this love influences their hearts, they are concerned for the salvation of sinners, and manifest that concern by applying themselves diligently to the work whereunto they are called. That they should feel a desire to be accommodated, when it can be done consistently with the great object of their calling, is indeed not at all surprising. But when their private wishes and the public good happen to weigh in opposite scales, it is then that we are enabled to see by what spirit they are actuated. Even under such circumstances the man of a truly missionary spirit will yield his own inclinations to the judgment of those who are charged with the general oversight of the work, and leave the event with God, knowing that he can cause all things, even those which appear fearfully appalling, to work together for his good. Such were the views and feelings which influenced the conduct of the late venerable Bishop George, and which so eminently qualified him for the responsible office he was called in after life to fill. His narrative proceeds thus :—]

I will here mention a circumstance which explains in some measure the nature of itinerant operations. At the conference just spoken of, Mr. Asbury was much concerned for the church, and inquired how many preachers were going to the ensuing General Conference. (In those days all who wished could attend.) He ascertained that nearly all expected to go. He then said to me, with apparent anguish and great emphasis, 'You must stay on the district, and keep house.' This was a painful injunction, as I had been from home several years; but I intended to submit. When the revival commenced, all the preachers except one declined going, and he said he would stay unless I went.

[We have here an instance of the deep concern of the preachers for the spiritual welfare of their charge, and of their simultaneous determination to remain in the work, on the commencement of a revival, rather than go to the General Conference. The zeal of

our fathers was a true apostolic zeal ; and without such a paramount concern for souls, and particularly for the interests of those committed to our care, a man is ill qualified for the gospel ministry, and more especially for the Methodist itinerant ministry. It may be well worth the serious consideration of brethren of the present generation, whether our circuits and stations are not sometimes unnecessarily left destitute of regular ministerial service ; whether the causes of leaving them are always sufficiently important to justify it ; and whether the periods of absence are not frequently too long, especially before and after the sessions of the conferences. Among those holy and devoted men whose is the glory of having been in the first class of Methodist preachers in America, we have reason to believe that no one considered himself at liberty to leave his appointed field of labour without the direction, or at least the consent, of his superior in office. Indeed, without imperious and urgent reasons, we believe such permission was seldom either asked or desired ; and in times of revival especially, those exemplary and faithful men were reluctant to leave their charge even to attend the conferences. In Great Britain, at the present day, we believe it is rarely the case that a circuit or station is at any time left entirely destitute of itinerant services. It is there deemed more important that some of the younger preachers particularly should remain in the work, to carry it on, and to take care of the flock. And many of these, indeed, consider this a privilege, rather than to crowd the place of the session of the conference, where there may be no special or more important occasion for their attendance. All who were intimate with Bishop George, must have observed how difficult it was to reconcile his feelings to any course of conduct in a preacher calculated to excite a suspicion that he was capable of unnecessarily leaving his work. Such a solicitude on this point was natural to a man who had witnessed so extensively the spirit which had from the beginning actuated the great body of his fellow labourers in the vineyard of the Lord, and which he considered as an essential characteristic of the Methodist ministry. At the time alluded to in the narrative, although he and his brethren had inducements to attend the General Conferences, which would have been weighty in the minds of men influenced by other motives and feelings, yet, the commencement of a revival of religion produced a change of their purpose, and all except one declined going ; and it was not until he refused to go without company, that Mr. George, in order to have that section of the work represented, consented to go with him :—of which he says,]

We two set off to represent South Carolina. When I met the bishop and offered an apology, he smiled and retired. From this I hoped he would not object to my continuing in the northern states, as it was evident a southern climate would ruin my constitution. But when I made known my wishes, he refused to grant them. I made a second application through his travelling companion, Henry

Hill, but with no better success. Finding I must return, I submitted, and started with appointments for Dr. Coke, from Richmond Va., to Charleston S. C. Having accomplished this, I returned and met the Doctor nearly two hundred miles from Charleston, and travelled with him into the city. In him I found excellencies not common to man. His true Christian courtesy taught him to treat the poor with respect, and to show the same care for the souls of the poor slaves as for those of their rich masters. In Charleston we held our conference. I understood from Bishop Asbury that I was appointed for Georgia. [It appears from the General Minutes that he was presiding elder there in 1797.] This was another trial, as my late district was in peace and prosperity, while Georgia was full of contention and strife. In this case remonstrance would have been as fruitless as in the other. I prayed for grace to bear the cross, and entered upon my duties. After all my 'fear and trembling,' my religious enjoyments in that year have not been surpassed in any year of my itinerancy. Religion revived in almost every part of the district. The prosperity of the work, and my appointment, were the 'Lord's doings, and marvellous in our eyes.' But this ended my labours in the South Carolina conference. My exertions were so great in this day of visitation, that I injured a blood vessel, which, with my old companion, the bilious fever, brought me near to the gates of death. I wrote to the bishop, who directed me to come on to the north. I did so as expeditiously as my disease would allow, and meeting the Virginia conference, was appointed for Brunswick circuit. When I ascertained the labour required, I declined entering it; and after a few months rest, accompanied Mr. Asbury to New-York; but he, finding my health still inadequate to the labour, gave me a further respite, and advised me to visit the Warm Springs in Berkley county, Va. I did so; but finding no relief, I went to the Sulphur Springs near Newtown, Frederick county. Here I obtained relief from the spasms in my side; and lest I should be burdensome to my friends, I opened a school, the profits of which paid my board and secured a little money to help me on to the Virginia conference. Finding my strength still insufficient for the duties of the itinerancy, I asked for and obtained a location, being determined never to burden the cause I could not assist.

I then commenced a regular course of travelling for my health, which by the blessing of Providence, was so far restored as to enable me to attend to a large school. It continued to improve until I was able to take my place among my itinerant brethren in the Baltimore conference. Here my first scene of labour was Rockingham circuit in Virginia, where the goodness of the Lord, and the kindness of friends, gladdened my heart. Again the windows of heaven were opened, and grace descended upon us. [This appointment does not appear on the minutes, but was probably filled by some arrangement which must have been made about the year

1799.] Having laboured a year on this circuit, the bishop appointed me [in 1800] presiding elder of Potomac district, reaching from the Alleghany mountains on the west, to the Chesapeake Bay on the east, and extending from the extremities of Pendleton and Alleghany circuits, down to Lancaster, a distance of from four to five hundred miles. This made my travelling from 1000 to 1200 miles every quarter, which, with the return of my old complaints, made my situation exceedingly painful. My spirit was willing, though my flesh was weak. But I did the best I could, and we saw the prosperity of Zion. In those days the preachers 'ceased not to warn every one night and day with tears,' in doing the work given them, and exerted themselves not only to increase the numbers, but the holiness of the people.

It was our duty to attend diligently to the Africans, in forming and establishing societies; but as their masters would not allow them to attend the meetings during the day, we were obliged to meet them at night. Oftentimes this kept us up and out till late at night, in this unhealthy climate, which had a destructive influence upon our health. We were 'very zealous for the Lord of hosts;' and having for the most part no family ties, we wanted 'but little here below,' and were ready to 'count all things but loss,' that we might 'take heed unto, and faithfully fulfil, the ministry we had received of the Lord Jesus,'—

*'To taste his love our only joy,
'To tell that love our best employ.'*

In this way I laboured with more zeal than my feeble body could endure, and my health failed a second time. I determined to act in conformity to my established principle,—not to eat when I could not work,—and accordingly asked a location from my brethren in conference. But here I cannot fail to record their kindness, which nearly overcame my principles. Having made the application, and retired while they deliberated, they sent a messenger desiring me to receive a superannuated relation. This I conscientiously refused to do, and received a location.

Thus the second time I was cast on the waves of a disordered world, dependent on my single efforts for support. My thoughts pressed heavily upon me. I reflected, the flower of my days have passed, and when others would have laid up a store for time to come, I am almost penniless and comfortless. But when it pleased God to show me the light of his countenance, I remembered that 'all things work together for good, to them that love God.' My intention was purely to promote the glory of God, and the 'profit of many that they might be saved;' and I was convinced, that if, like Lazarus, I should die of pining sickness and consuming want, yet, like him, I should be lodged in Abraham's bosom:—my light and momentary afflictions would work for me glory, honour, immortality and eternal life.

[Among the amiable qualities which distinguished the charac-

ter of Bishop George, we notice here the noble generosity of his heart, in repeatedly waiving his claim for support from the church, when he had become unable to render it efficient service. This he says he did in conformity to a principle he had adopted. The reader is not to infer, however, that he had adopted it as an established principle, that a superannuated preacher ought not to receive a support from the church. Such an inference would be in direct opposition to his known conduct in respect to those in that afflicted and afflicting condition. No man ever manifested more concern on account of the immense deficiencies reported from time to time at the conferences, than he always did; and none could be more diligent in devising means for the relief of the destitute, or more ardent and pressing in urging upon preachers and people a consideration of their situation. The truth appears to be, that he had determined, in the event of his failing, knowing the scanty provision made for the preachers, and the distress to which many, who had families to maintain, were reduced, not to throw himself upon the pittance furnished for their support, and thereby increase the amount of their distress, but rather to endeavour if possible to procure the means of subsistence for himself. This perfectly accords with that spirit of kindness and sympathy which shone so eminently in all his conduct; and will appear with increased lustre, when we take into consideration with how much justness he might have urged his claim for support, and yet how magnanimously, patiently, and resolutely, he toiled to provide for himself, rather than endure what would have been so much more painful to his generous feelings, to increase the distress of those whose condition he considered more afflicting than his own. The soliloquy in which he indulged on this occasion is tenderly touching to the benevolent heart, and calculated eminently to show the stability of his meekness in suffering, and his peace in believing. We hesitate not to say, that there are few conditions to which men are exposed in life, calculated more effectually to test the strength of their religious feelings, than that of dependent superannuated preachers, unless it be indeed the anticipation of such a consequence as the result of spending the vigour of life in the itinerant service.

It is admitted by all who know any thing of the matter, that the extent of the provision made for the support of Methodist travelling preachers, is barely sufficient, with the most rigid economy, to furnish them with the necessities of life. It seems not to be expected, in any place, that the people will feel concerned to raise more for them than their immediate wants require. An affirmative answer to the question, 'Have they enough to enable them to live?' is deemed satisfactory in the most wealthy circuits and stations. Beyond this scarcely an inquiry is made, or an interest excited. Of course, to meet deficiencies—which we are obliged to say occur generally, with but too few exceptions, and often to a great amount—and to provide for losses and exigencies to which all men

are liable, the preachers are under the necessity of narrowing down their economy within the limits, in some cases, of absolute penury. And then, after all this stern practice of economy, when they fail in health, they are left destitute. The pitiful dividends of from thirty to forty dollars on the hundred of what is allowed them by Discipline, and more frequently *under* than *over* this proportion, is a sorrowful provision indeed for one whose health is gone, perhaps with a dependent family, and with no place of his own where to lay his head. Looking at the condition of his brethren under such circumstances, and hoping that by employing the little strength he had left in teaching a school, he might possibly get along without drawing upon these meagre funds, Mr. George took a location instead of a superannuated relation.

His thoughts, indeed, pressed heavily upon him. With himself he reflected, that the flower of his days had passed ; and that, when others would have laid up a store for the time to come, he was almost penniless and comfortless. He too, with an ordinary blessing, might have laid up such a store. Had he devoted his early days to the acquirement of some other profession, he had talents to have rendered him a distinguished man. Or had he, at that propitious period, engaged in commercial or agricultural pursuits, or any other lucrative enterprise, by which many of far inferior qualifications have rendered themselves wealthy, who will say that his prospects were not as fair as those of others ? that he might not have been, at the very moment when he was 'penniless and comfortless,' as wealthy and independent as many others ?—Such reflections, it is reasonable to suppose, mingled with those he has recorded in his narrative. And few men situated as he was would not have urged them, (which certainly might have been done with justice,) as a reason why he, and others in like circumstances, ought to be provided with at least the necessities of life, by those for whose benefit they exhaust their strength and substance. But as these considerations were sufficiently obvious and plain to strike every reflecting mind without being called up and urged by him, it was natural for him to leave the matter with others to judge of their own duty, and render their own account, and quietly submit himself to bear the sufferings of this present life, by whatever circumstances occasioned, knowing that his reward was in heaven. It pleased God at this moment of trial to show his servant the light of his countenance, and to comfort his heart with his promises. Thus strengthened and encouraged, he says :—]

With these feelings I commenced a school in Winchester, Virginia, and found in that populous borough more patronage and success than I could reasonably have expected. My school contained forty-five scholars, the number allowed by the regulations of the trustees, and they engaged my time and talents. I taught the children to seek the wisdom that cometh down from above, and many of them would join me in singing hosannahs to Jesus, and

implored his blessing upon our souls, bodies, friends, enemies, and the institution. On the Lord's day I generally encouraged my friends and others to serve the Lord in the beauty of holiness, and lay up for themselves treasures in heaven. In this employment I continued for some time. And having given up all hopes of itinerating again, I resolved to change my situation and provide a home of my own. In selecting a partner, I sought not riches, but piety and congeniality of mind and manners. I found a help meet indeed; one that was not surpassed for piety, industry, sympathy, and sincere affection, by any I have known. She lived an humble, happy Christian; and died in the city of Washington, full of immortality. Permit me to instance one mark of her devotedness to the cause of God. When we were married, she understood that my itinerant course was ended, and that she should not therefore be left alone while I 'ran to and fro.' But when rest and the blessing of God had so far restored me that I was able again to take the field, so far was she from objecting, that she encouraged me in the name of the Lord to go, while she attended to our family concerns.

When it pleased God, who had given her, to take her away, I was left with four helpless children, and seemed stripped of every earthly comfort. But I trusted in Him who is the helper of the fatherless and motherless, and he raised up, according to his promise, fathers and mothers, and brothers and sisters, and bestowed houses and lands. The youngest child, a little daughter, was 'nourished and brought up' by a special friend of her mother's, who treated her with as much tenderness as though she had been her own. The other children being sons, I was able to board them with the teachers to whom I entrusted their religious and literary education. But even this plan was attended with almost insuperable difficulties, in prevailing on children to submit to the discipline of strangers, and prevailing on strangers to exercise that authority over them which is necessary to 'train them up in the way they should go.' Indeed it appeared that my faith was tried 'so as by fire.' 1. My wife was suddenly removed. 2. My children were left helpless, without any visible means of support; and 3, to crown the whole, my brethren, I suppose, thought I could render them some assistance in superintending the Methodist Episcopal Church, as, at the ensuing General Conference, in a few weeks after the death of my wife, they elected me to fill that weighty and highly important office. I can truly say that my mind was 'tossed with tempest' on this occasion. I must leave my children for one and two years together, without the possibility of doing any thing personally for them, or neglect the duties of my high and responsible station. But my duty to God and the Church prevailed, and I gave myself and children to Him who clothes the lilies of the field, and feeds the sparrows, and in whose eyes we are of much more value than they. I then gave myself to the work. In it all my views were realized, and I found that the office of an American

Superintendent, or Bishop, is the most arduous and responsible in the church. He who discharges the duties of this office, will find no time for loitering, or self indulgence. He must diligently, regularly, steadily, and perseveringly, hold on his course unto the end, 'not counting his life dear unto himself.' He must,

——— 'His *head* and *tongue*, and *heart* and *all*,
"Spend and be spent," in service so divine.'

In the origin of the itinerant system, it was designed that every labourer should give all diligence 'if by any means he might save some.' And the itinerant who is inclined to halt by the way, or turn aside to the right hand or the left, will be censured by his brethren, and despised by those among whom he is appointed to labour. But the conscientious and zealous 'servants of the most high God,' in showing to men the way of salvation, are instant in season—out of season—do the work of evangelists—make full proof of their ministry—reprove, rebuke, exhort with all long suffering and doctrine. They are examples to them that believe, in word, in conversation, in charity, in spirit, in faith, in purity! In a word, they keep that which was committed to them, giving thanks unto God, even the Father of our Lord Jesus Christ, in that he has counted them faithful putting them into the ministry, according to the glorious gospel of the blessed God, which is committed to their trust. Such was the venerable and apostolic Asbury!

'Strong in the great Redeemer's name,
He bore the Cross, despised the shame;
And like his Master here
Wrestled with danger, pain, distress,
Hunger, and cold, and nakedness,
And every form of fear.'

Men who lived and laboured in contracted spheres, saw him, and heard good and evil of him, again and again; but had they followed him in his annual tours of duty, for more than forty years, from the province of Maine, to the farthest verge of our western settlements, and thence into the south, crossing and recrossing mountains, traversing wildernesses, wading marshes, and fording rivers, all for the love of Christ, and

'To pluck poor brands out of the fire,
'To snatch them from the verge of hell,'

would they have spoken lightly of him? His equal has not been seen in the last century, unless it be his father in the gospel, the Rev. John Wesley. What Wesley said of Fletcher, his friend and the champion of truth, I may say of Asbury,

——— 'Take him for all in all,
I may not look upon his like again.'

[It has already been remarked that Bishop George's narrative contains no dates. It does not appear from this document at what time he gave up his school in Winchester, and reentered the travelling connexion, nor what appointments he filled thereafter pre-

vously to his being elected a bishop. From the General Minutes, however, it appears that he was located about two years; was reādmited in 1803, and travelled Frederick circuit; in 1804, Baltimore district; 1805 and '6, Alexandria district; 1807, stationed in Georgetown; 1808, on Frederic circuit; 1809, Montgomery; 1810, Baltimore circuit; 1811, '12, '13 and '14, on Potomac district; 1815, on Georgetown district; and in 1816 he was elected to the office of Bishop, which he filled during the remainder of his life.]

(To be concluded in our next number.)

INTEMPERANCE.

We insert below the substance of an Address on the subject of this article, originally delivered in the county of Livingston, N. Y., by A. A. Bennett, Esq., counsellor at law, and communicated for publication. As introductory to it, we quote the following interesting observations on the same subject, from the 'Biblical Repertory,' a quarterly journal edited by an association of gentlemen in Princeton, N. J., and its vicinity.

'Every friend of religion, of good morals, and of human happiness, must, undoubtedly, have rejoiced to witness the recent triumphs of the Temperance cause. The formation of Temperance societies in every part of our country, and the zeal manifested by many of these associations in enlightening the public mind, in overcoming prejudices, and in rescuing, to all appearance, multitudes of the young and the old from the jaws of that monster which is daily swallowing up thousands;—cannot be contemplated by any benevolent man without heartfelt pleasure,—without cordial thankfulness to that God who has put it into the heart of his people to take these measures, and who has been pleased thus far to crown them with an abundant blessing.

It is also the opinion of the writer of this article, that the plan upon which all Temperance societies ought to be formed—the *only* wise and efficient plan—is that of *total abstinence* from ardent spirits, unless when prescribed by a physician as a medicine; and a physician, too, who is not himself a tippler. The idea of parleying or treating with such an insidious enemy is as hopeless as it is criminal. He keeps no faith with his votaries. There is every reason to adopt with decision the opinion of the venerable and eloquent *Dr. Dwight*, that he who *habitually* drinks *any portion* of ardent spirits, *however small*, ought to deem himself, and to be regarded by others, as in the high road to intemperance, and as in real danger of coming to that deplorable result. Indeed it is delightful to perceive that the public mind is more and more approximating to the conclusion—undoubtedly the correct conclusion—that for persons *in health, of all ages*, WATER is the only proper drink: the most healthful, the most strengthening, and in every respect the most salutary drink. Our *children* ought to be trained up in this habit, both by example and precept; and no one who wishes to live out all his days, and to make the most both of his mind and body, ought ever to allow himself in any other habit. There can be no mistake about this matter. That *all* stimulants, in proportion to their

concentrated power, consume the vital principle, and thus undermine the physical strength, is just as demonstrable as any proposition in mathematics. The only wonder is, that enlightened and thinking people should have been so extremely slow in coming to a conclusion which ought, centuries ago, to have been universally admitted and acted on.'

ADDRESS.

'Wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night, until wine inflame them,' Isaiah v, 11.

This is a part of a glowing, though true picture, drawn by divine inspiration, of a nation abandoned to intemperance and vice, sinking down into ruin and death, under the frown of an offended God. At the top of the canvas is penciled out the harp and the viol, the tabret and pipe, the giddy multitude revelling in the feast, mingling wine and strong drink. The middle of the picture is occupied by the chains of captivity, the miserable skeletons of poverty, the walking ghosts of famine, pestilence, and disease. At the bottom of the canvas, in bold relief, hell opens her mouth without measure; and the revellers, and their glory, and their multitude, and their pomp, descend into it. What a picture! And can this picture apply to this nation? The subject presented is *Intemperance*; and I purpose to remark upon some of its *causes*, its *symptoms* and *progress*, its *effects*, and its *remedy*. I am aware that but a small part of the subjects of this division can be compassed in one short address; and I know, also, that some, if not most of these subjects have been brought before the public by master spirits of our age, in a manner which I cannot imitate; still I proceed, in my feeble way, to observe, 1. That among the causes of Intemperance is, *parental indiscretion*. No mortal was ever born into the world a drunkard: children have no natural appetite for inebriating drinks; this appetite is cultivated and gradually increased by fond foolish parents. The feeble infant, having none but the appetites of nature, scowls, and writhes, and strangles, at the first dose of this vegetable poison. To make it tolerable, and to prevent strangulation, the liquid fire is diluted with water, and made sweet with sugar, to disguise its burning taste, that the child may be beguiled into the draught: and this is done by a parent's hand! Alas, dear mother! dost thou know that thou art creating a taste, which, if not checked, will become insatiable as death; make the darling of thy bosom a drunkard; and bring down thy gray hairs with sorrow to the grave. As the child grows up and goes abroad with his parents, he must taste their sling at the hotel, and to keep out the cold he is urged by these tender guardians of his life and health, to drink off the sweet bottom, and is told it will do him good. In this way, and by a frequent repetition of the habit, an artificial taste is created; the repugnance of nature to the stimulating bane is overcome; the child relishes what he once loathed; and by degrees he dispenses with the water to dilute, and the saccharine to sweeten, and swallows the dose for its own sake.

Add to this the force of *parental example*, which is all but omnipotent with the child. Children are the creatures of imitation—they almost invariably do what they see their parents do. And what are the examples of parents in this particular? To say nothing of the example of a *drunken* father, whose jug, and bottle, and glass, are ranged on every shelf, and are hourly emptied in the presence of his children, take the case of what is called a temperate man. His friends drive up to the door, are ushered into the best apartment; the sideboard is emptied of its contents, and on its polished surface are ranged elegant decanters, tumblers, pitchers, wines, filled with various liquors, of varying colours, from the crystal gin to the blushing crimson wine. The guests, in the most courteous manner, are invited to drink. The father makes his most respectful obeisance, as he pledges their health with a full glass in his hand. The blandishments of polite society are thrown around the circle; all seem happy, convivial, and free. As the glass passes round, they become witty and talkative; the little ones of the house are spectators of this scene, they are enchanted with the elegant furniture, charmed with the manners, and wit, and repartee, of the company; drinking they associate with all that is fashionable and genteel. As they come forward in life, they mimick the manners of their parents. At the grocery, at the recess, in the ball room, they, too, present the bottle and the glass, and are polite, convivial, and talkative with their friends. They even excel the example, and early become more adept than their teachers. Their future progress I will detail to you in the sequel—their final catastrophe the records of eternity will unfold. Again, the indiscretion of parents is witnessed in their neglect to furnish suitable employment for their sons in the heyday of youth. It has become a notion with too many, that regular manual labour is degrading to a son whose parent is wealthy. The stripling is taught to assume the airs of manhood. Furnished with a horse and chaise, a watch and whip—pockets full of money, he is launched out to display his brilliant parts, and impose his consequence upon the world. Thus equipped, you will see the pampered coxcomb puffing his cigar, calling for the punch, cracking his whip, displaying his horse and watch, and boasting of his father's wealth. Follow him a little further, and you will find him in the billiard room, at the card table, in the brothel, or drunk at a Bacchanalian revel. Alas! poor child! destruction has marked thee for her prey—thy orphaned sister shall weep over thy early grave. Alas! dear father! thy indiscretion has murdered thy child, squandered thy estate, planted thorns of anguish in thy dying couch. The grave shall cover thee; but thy monument shall tell the *indiscretion of a father*.

2. Another fruitful source of this evil, are the *facilities furnished by operation of law*. To say nothing of the extensive toleration of trade in ardent spirits, unrestrained by adequate duties; leaving out of view the many ships yearly chartered in the import, the

thousands of men employed, the millions of capital abused, and worse than wasted ; we will just produce two glaring illustrations of the fact, that the law connives at, or aids the evil of intemperance. Look at the innumerable *distilleries*, scattered and multiplied, belching out pestiferous fumes and liquid death, in every glen, and corner, and nook, of this extended empire. On them the law imposes no restraint. The excise, while it sells indulgences to the petty dealer in drams, virtually proclaims to the wholesale manufacturer, at the distillery,—Go on, mighty engine of destruction ; convert the bread corn of the land into burning founts of fire water, and send it out in a thousand streams, burning and foaming, carrying in their course desolation, and death, and putrefaction. Again, contemplate the appalling number of groceries and *dram shops*, directly licensed by law. No less than 4000 of these poison venders are licensed in the city of New-York. In the whole state about 7000. In the United States, at a safe estimate, 25,000. What an overwhelming fact is this ! 25,000 men employed to inveigle and seduce 300,000 more of their fellow mortals into the snare of intemperance, until their feet are made fast in fetters, and their steps take hold on death. And skilful seducers they are. To ensure success in their business, they hold out their gilded bait in the most fascinating forms. Their recess is shaded with evergreen, and cooled with myrtle, as if it were the bower of love ; ranged around their enchanted alcove, in curving rows, sparkle decanters, labeled with gold ; and cut glasses, which reflect the prismatic colours of the rainbow from the varying liquors within. The board on the door post tells of choice viands, of brandies and wines, and lemons, and juleps, and citrons, and ice creams, to be had within. Youth, in swarms, light there, first for repast and relaxation : regaled by the cooling shade, exhilarated by the cheering beverage, and charmed by the fascinating politeness of the host, they repeat their visits, come again and again, oftener and oftener, and stay longer and longer, until they are strangers at home, and the dram shop becomes the place of their ordinary habitation. Youth of America, listen to my voice ! And O that my voice could sound in the ear of every heedless youth in this wide world ! Come not near that bower of wine, turn aside, and pass by—fly ! O fly ! for death is there ! There intemperance marshals her recruits, enlists her volunteers, and trains them up for hell. Over that gateway to ruin, mothers made childless, and children made fatherless, pour out tears of blood. From that Golgotha shall depart armies of affrighted ghosts, of victims slain there, to mingle their babblings with the wailings of the damned.

II. We proceed, secondly, to mark some of the *symptoms* of this terrible malady. Intemperance, like other chronic diseases, rarely comes on at once. Its predisposing causes are various ; but in its process it is gradual, gaining by degrees, little by little, till the disease is confirmed, and the man is marked for the grave. Perhaps

no one, in the opening of life, ever designed to die a drunkard ;— yet, thousands of men, from respectable pretensions in early life, by small beginnings in this course, move on step by step ; are covered with rags and sores at forty ; and are eaten by worms at fifty. The biography of one of these victims will show the symptoms and progress of this dire disease. His first essay was with a dozen companions at the hotel.—Surely it could be no harm to snatch an hour from the toils of life, to make merry with his friends. As the glass goes round, the company become talkative and boisterous. He is at first shocked with the vulgar obscenity and profane ribaldry of the company ; but a few more rounds bring him up to their standard, and make them all hail fellows, well met. The carousal continues till the shrouds of midnight hang around them. His *hour* of relaxation is turned into *six hours* of revelry and wine. He lies down upon his couch, swims in doubtful existence, until the morning dawns upon his misery and shame. Conscience, still awake, stings him with her rebukes. In the moment of remorse, he half resolves, that, as this is the first, so it shall be his last step in the drunkard's path ; but no sooner has nature restored his lapsed powers, and his companions warmly press him to spend another jovial hour, than his resolution is abandoned, and he goes again and again, until he can quaff his full bumper with the best, and boast, and be vulgar, and blaspheme, with the stoutest of them. At length the returning hankerings of his factitious appetite lead him to the house of drams, even without his companions. His history tells us, that he daily stole along the side path, by the fence, to the grocery, for his morning bitters ; proving that stolen fruit was sweet, and a drop taken in secret delicious. As yet, the man had no thought of being a drunkard : even a censorious world had not registered his name among the incorrigible ; but soon his increasing appetite overcomes his diffidence and sense of shame ; he is seen on holydays, raisings, and at general reviews, proclaiming his own infamy. He boasts of wealth which he never had. He has paid his debts, and has money to lend ! He can fight with a Samson, wrestle with a Hercules, lift with an Ajax, and jump over the moon ! Creation is too small for his prowess ; and the universe too narrow for his imagination. Poor man ! He is deranged. These are but the fantasies raised in the cranium, by the liquid devil within ; when he awakes to reality, he awakes to poverty, wretchedness, and despair. To drown the reproofs of conscience, and to raise the ebbing tide of life, a resort is again had to the bottle ; and the same fantastic scene is acted over and over again. At this period, loss of business, loss of friends, deranged circumstances, broken fortune, blasted reputation, heart-broken wife, and beggared children, followed in the train of ills to fill up the measure of his cup. And now abused nature hangs out her signs of distress. The bloated face, the carbuncle nose, the bleared blood-shot eye, the parched tongue, the trembling hand, beg for relief. Nature asks bread ;—the wretch

gives her poison ; she pleads for the cooling water of life ;—he answers with the liquid fire of death. And now disease, meagre and grim, summons her motley band, to punish the wretch who has thus warred upon nature, and insulted God. Lingering dyspepsia, yellow jaundice, foaming epilepsy, bloated dropsy, swollen apoplexy, haggard mania, and *delirium tremens*, stand around their victim, disputing their claims to strike the blow, which shall lay him among the worms. He anticipates the blow, drains the cup of Hercules in a drunken fit, staggers under a hedge at night, and is found dead, and stiff, and bloated, in the morning. Desperate man ! thus to rush into the presence of thy awful Judge ‘with all thy sins and imperfections on thy head, unhouseled, unanointed, unannealed.’ His children are in the alms house ; his wife sleeps in her narrow home till the morning of the resurrection ; his body pollutes the ground it rests upon ;—the residence of his soul, the final judgment shall declare. Other trains of symptoms, varying with different constitutions and temperaments, producing in some listlessness, stupor, and silly idiocy ; in others, restlessness, moroseness, jealousy, cruelty, and violence, it were easy to point out ; but I hasten

III. To notice some of the *effects* of intemperance. And here innumerable topics cluster around me, and press with almost equal claims upon my consideration ; but I am admonished not to trespass upon your patience. We will look at its effects for a few moments upon corporeal man—intellectual man—social man—and moral man. Some of its effects upon the body have already been anticipated, in tracing the symptoms of the disease : but I proceed to observe that, however various the symptoms in different subjects, the invariable effect is, first to derange, second to shake, and third to pull down the curiously wrought machine, the human body. Nature has prepared the only proper aliment for man, in the simple untortured properties of vegetable and animal matter which surrounds him. Wholesome food contains enough of stimulus for the healthful operations of all the organs of physical man. If by artificial stimulants, the tone of the stomach is raised above its healthful state, when the stimulant is gone it will sink as far below ; and not only the stomach, but the arterial and nervous system, will feel the shock, and sympathise in the prostration and tremor. Hence it occurs, that intemperate men, in their intervals of soberness, when their over-worked organs are relaxing, and the life streams are ebbing, and the thermometer of nature is sinking down to zero from its late high elevation, feel the agonizing want of renewed stimulus, to bring them up from this depth of trembling and death : and hence they return to the bottle, as a cure of the disease which the bottle has produced. But nature resents these repeated intrusions upon her empire. She retaliates upon the wretch, who has so wantonly sported with her fairest works. The principles of life become exhausted by these frequent excitements. A hundred avenues are opened for disease ; and listen, O listen ! to the catalogue

of diseases, which intemperance produces. Dr. Rush enumerates loss of appetite, dyspepsia, inflammation of the bowels, inflammation, obstructions, enlargement, suppuration and schirrus of the liver, jaundice, dropsy, rheumatism, gout, inflammation of the brain, epilepsy, palsy, apoplexy, and madness. Other eminent physicians have thought that intemperance might be the cause of almost every disease which afflicts mankind. It predisposes the system to take in and welcome the 'pestilence that walketh in darkness, and destroys at mid day.' Hence the fact, that in prevailing fevers, or other epidemics, drunkards die off in scores. For instance in New-Orleans, the hot bed of yellow fever, when the disease breaks out, all the intemperate are forewarned of their doom ;—the clouds falling upon the first coffin, is the departing knell of a thousand drunkards. Oh ! fell monster, what hast thou done ! engendered a host of diseases—thyself the worst of all ; relentless as the grave, inexorable as hell. In thy train follow weeping widows, forsaken orphans, catacombs of premature tenants, desolation, and smoking ruins. Nor is the effect of this dire disease less apparent in the world of mind, than in the corporeal world. Intellect distinguishes men from brutes—drunkenness levels the distinction, and leaves for man no preëminence. If it be admitted that the first effect of stimulus upon the mind is to embolden the fancy, and fire the imagination to a loftier conception, yet, let me add, that the effort is like the phrenetic spasm of the maniac, wild and extravagant at first, producing in the end exhaustion and stupor. Besides, in the best efforts of this sort, the understanding sleeps ; and the sober deductions of reason have no place in the performance. You would not entrust your accounts in the hands of a drunken clerk ; your cause in the hands of a drunken lawyer ; much less, your life in the hands of a drunken physician. Look around the circle of your acquaintance, and contemplate with astonishment and tears, the ravages of this monster among the sons of genius. You have known accountants, quick, acute, and penetrating ; physicians, learned and ingenious ; lawyers, emulating the reputation of a Murray, or a Sheridan ; statesmen, commanding the senate, and shedding a lustre upon the name of man :—You have seen these giants of genius become weak like other men ; nay, you have seen them cast down, vanquished, and wounded, and bound in fetters, by this strong man armed. And must I add, that this monster has sometimes invaded the sanctuary of God ; filled Zion with lamentation and tears ; shrouded the sacred desk in mourning, and driven a son of Levi from his sacred office, to the house of rags, or to crying and cutting himself among the tombs. 'His wounds were not closed, neither bound up, neither mollified with ointment.' Alas ! is it not enough that genius shall weep over the ashes of her fallen sons, but must religion strow her mourning weeds, and sprinkle her precious tears, on the grave of her ministers, prostrated by this foe. 'Wo unto them that rise up early in the morning, that they may

follow strong drink,' for they have opened the floodgates of ruin upon the world, poisoned the springs of life, murdered the body, corrupted the soul, dimmed the eye of genius, and put out the light of hope.

And how tremendous the effect of this evil to social man, as connected with his country and his family. Every man who is protected and defended by the government under which he lives, is bound to contribute to the common stock the regular application of his labour, and the best efforts of his mind, for the general good. But, alas ! how are these objects defeated, and this duty abandoned by the intemperate. Instead of promoting the wealth and happiness of the nation, they clog the wheels of prosperity, make a wide and deep stained blot upon the body politic, and open the floodgates of poverty and ruin upon the country. According to the best estimates which have been made by statistical writers, there are now in the United States sixty millions of gallons of ardent spirits annually consumed. This, at an average of fifty cents per gallon, costs thirty millions of dollars. Add to this the time wasted in its consumption, in mixing and retailing it, the years of human life cut short by its intemperate use ; the pauperism produced, in consequence of which one hundred and fifty thousand of these self-made beggars are to be supported at the public expense ; the costs of litigation, produced by this single cause ; the increase of physicians' bills ; and finally all the incidental expenses which grow out of this single habit, in all its diversified relations, and I have no doubt it will exceed one hundred millions of dollars per annum. What a loss to the public revenue have we here ? One hundred millions of dollars, annually robbed by the intemperate, from the national chest ! If an army of Vandals should rush in upon us and rob us of this sum, the whole nation would fly to arms. We should appeal to the God of battle for vengeance upon such a mighty spoiler. If a fire should ravage our fairest cities, and consume this amount, or a mildew from heaven should blast the fruits of the earth, producing such a loss, the nation would be dressed in mourning ; a national fast would be proclaimed ; and the whole empire would be on their knees, in humble deprecation. Well, this army has landed on our coast ; three hundred thousand drunken Vandals have besieged the country ; the lurid fire is raging in our cities, and hamlets, and towns ; the blast and mildew of the drunkard's breath are consuming our substance ; and who is in arms to-day, to vanquish this foe ? and who is on his knees for Divine protection ? Convert this army of drunkards into farmers, and the wilderness would blossom like a rose ; make them artisans and manufacturers, and the import of foreign commodities might cease ; turn them, if called for, into citizen soldiers and mariners, and they would form a bulwark of defence around the nation, man every vessel in our ports, and defend us from the combined powers of the world. The money thrown away in intemperance, would pay off the national debt ; defray the expenses

of government ; support our civil, social, and sacred institutions ; checker the empire with canals and rail roads ; adorn the country with public edifices and churches ; and make this western hemisphere to bloom like the garden of God !

But how shall I describe this evil, as it affects man in his domestic relations ? The miserable victim staggers home to a shattered hovel, rendered more drear by the want of fire and candle, to lighten or warm. His little ones hear his dreaded footstep upon the threshold, and fly, in terror, to hide themselves from their unnatural father. That faded form, that once was woman, the living image of melancholy and distress, armed with the reckless courage of despair, alone remains to receive the storm of his fury. And is this he, who, at the nuptial altar, vowed protection and undying love to his confiding partner, who threw herself, her hopes, her all, upon his plighted honor and his vows ?—Alas ! how changed—He stands, or reels, before her, the type of fallen manhood—nay, rather the incarnate demon. And now begin censures, criminations, curses, babblings, violence, and blows. Though the storm howls around, and shakes the crazy cottage, the scream of distress pierces the gloom of night, rises above the convulsed elements, and falls on the ear of the benighted traveller ; and see, the pursued victim, with ghastly fear and dishevelled hair, rushes from the cottage door, followed by the fell monster, with uplifted axe ; throws her wild scream of *murder*, upon the wings of the storm ! Look at yon widowed and childless maniac, wandering and picking the withered heather from the frost-covered graves. She is the widowed relic of a drunken husband. When she went forth into the world, with the man of her choice, the stream of life flowed out placidly before her. She looked forward with hope, and indulged expectation that her days would be many, and crowned with good ; unaccustomed to hardship, unprepared for disaster, with the dear pilot of her heart, she hoped to glide smoothly down the stream, plucking the fruit from either bank, quaffing the pure water, and regaling in the cooling shade, until they should moor their mutual bark in the haven of rest, with those who die in hope. But how short was her transport ! The clouds of misfortune came over them ; the dangerous waterfalls were before them ; she saw her partner foundering among the rocks and shoals which jeopard the all of the intemperate. And now he is caught in the giddy whirlpool of dissipation—now he trembles, for a moment, on the dizzy verge—and now he plunges into the yawning vortex, and the waves of death shut over him. Man cannot tell the deep agonies of her widowed heart ! The cold dew drops on her forehead, the quivering lip, the death sickness that came over her, told of a broken heart ! One prop alone remained—she still had a son, an only son ; to him she turned, and fondly clung, as her last refuge from despair :—But the example of the father had poisoned the son. He too became intemperate ; and before life had fairly dawned upon him, he fell at a horse race ;

and closed his eyes for ever. Ah what death-chills seized the widowed mother's heart. The last tie that bound her to existence was severed. The world was drear and desolate. Her eyes were fixed, and had strangely forgotten to weep. A wild delirium came over her; the frenzy of despair banished reason from her empire; and lost! lost! lost! was written upon their habitation, as the poor maniac rushed forth to dwell among the tombs of those she once had loved!

Again, intemperance fills our streets with beggars, our poor-houses with paupers, our jails and prisons with debtors and convicts, and the scaffold and gallows with felons and murderers. The reports of our poor-houses testify that two thirds of the paupers are made so by rum. My experience in courts of justice enables me to declare, that three fifths of the criminals, condemned for crime, are slaves to intemperance; and most of their crimes are committed under its influence. But this fell monster not only kills the body, dims the intellect, weakens the hands of government, pours distress and ruin upon families, and opens the flood-gates of poverty and crime upon the world; but, Lastly, *it murders the soul*. Its effect reaches beyond the grave, and takes hold of the pangs of the second death. While there is hope for probationary man, that he will obtain the favour of God, the drunkard, of all others, mocks this hope, and turns it to despair. The melting invitations of the gospel; the pathos of the cross; the moving eloquence of heaven, are alike unheeded. To-day he may drop a drunken tear in the grave of his child, but to-morrow he will stumble over its ashes with a bottle in his hand. Even on this side death, his doom seems to have been sealed; he has closed the gate of mercy against himself, curtailed the heavens with blackness, and forestalled the sentence of the last day; as if the Almighty fiat had gone forth, 'Depart, ye cursed, into everlasting fire.' 'Wo unto them that rise up early in the morning, that they may follow strong drink;' for they have devoured the substance of the land, forged chains for the prisoner, wrung the tear of anguish from suffering innocence, made desolate the habitations of men, despised the long suffering of God, barred the gate of heaven, and said to destruction,—Thou art my brother; and to the never dying worm, Thou art my sister; and to the blackness of darkness, Thou art my habitation for ever. Since the evil of intemperance is so great, I hasten to offer a few remarks,

IV. Upon its *remedy*. And is there no remedy? Shall this hydra monster hold his empire over creation from generation to generation, to the end of time, holding in his grasp his million victims, until their feet are made fast in fetters, and their souls are locked in the prison house of hell? O! 'Is there no balm in Gilead, is there no physician there? why then is the health of the daughter of my people not recovered?' For veterans in this cause, the confirmed intemperate, there is but little hope; we tremble for such; their disease [unless by Almighty power and grace] is incur-

rable ; they will go on their way, wax worse and worse, till their 'feet stumble upon the dark mountains of death, and their steps take hold on hell.' But for the beginner in this course, and especially for the rising generation, we proceed to observe, that no one specific will be effectual for the remedy of this disease. A few things which I think calculated to check this evil, will now be enumerated ; and 1. Remove the causes of the disease if you would work a cure. To parents, then, I would say, Beloved fathers and mothers, teach not your little ones to relish poison ; tamper not with their appetites, by feeding the liquid fire of death. Amend your examples in their presence. Let them 'not look upon the wine when it is red ;' banish spirits from your house, as an article of consumption ; never throw the blandishments of fashion and politeness around the wretched habit, to allure them, by elegant association, into the vortex of ruin. And O ! as you value your son who bears your name ; as you hope to recline upon him in the weakness of old age, and rest your head upon his bosom in the hour of death, as you would dread the thorns of anguish in a dying pillow, train up your children to shun the drunkard's path. O ! when you preside over the morality of the fireside, when the eyes of your little hearers glisten with the dews of filial love, tell them of the drunkard's woes ; his fears, his tremors, his wife and little ones ; point them to the drunkard's end, his agonies, his horrors ; warn them of the drunkard's doom, his wailings and gnashing of teeth, in the blackness of darkness for ever. Fix their principles in early youth ; establish their habits, ere they leave the parental board ; let them go forth into the world blessed with a father's precious legacy, *temperance and sobriety* :—So shall Heaven smile upon your pious course ; your children shall 'rise up and call you blessed ;' the gates of paradise shall open to your eye of hope, and supernal glory shall beam upon your latter end.

2. Another remedy for this evil is to make the use of ardent spirits unfashionable ; to fix a stigma and disgrace upon it. No one can tell the potency of public sentiment, in suppressing a vicious habit. And here, I address myself to the higher circles of society ; to those who give tone and character to the manners and morals of the age. What responsibility rests upon *you*. You hold the destiny of millions in your hands. As you fix the standard of morals, or point the course of fashion, multitudes will follow in the train. Would you see society improved ; the primeval dignity of man regained ; the moral face of earth changed to resemble heaven ? lend your example—interpose your influence on the side of temperance—raise your voice in warning, expostulation, and entreaty, to all within your influence. Your word will tell to a wide-extended circle. Your authority will extend to the rising generation. Your influence will be felt, when the tall grass waves over your grave. It will tell in that day when God shall number up his jewels. Let judges preach temperance in their charges from the bench ; advo-

cates plead it before juries ; physicians descant upon it in their dissertations, and enjoin it upon their patients ; ministers sound it forth from the sacred desk ; editors spread it abroad in their news prints and pamphlets ; teachers of schools, and officers of colleges, impress it on their pupils ; farmers, manufacturers, merchants, and mechanics, interdict ardent spirits, and affectionately plead the cause of temperance among those in their employ. Let the combined energies of all these be exerted ; let them fix a stigma upon intemperance, and few will be found so reckless of character and consequences as to become drunkards. The mighty river that now deepens, and broadens, and foams, and tumbles, as it empties into hell, would be dried up. Their chains would fall from a million of captives, tears would be wiped from millions of eyes, and God would smile upon the habitations of men.

And lastly, the formation and efforts of temperance societies are not among the least of the remedies I would mention. Gentlemen of this society, [concluding with an address to a particular society,] you have recorded your names among the benefactors of mankind ; you have come forward at the call of an humanity that suffers, and a religion that weeps under the influence of a tyrant vice. In the language of inspiration, When you have seen the enemy come in like a flood, you have lifted up a standard against him. Untiring efforts in this cause will crown you with victory, and cover you with glory. Already a star of hope gleams athwart the gloom. A voice comes from the mercy seat saying, 'It is enough ; I will not be angry for ever.' Even now, the giant staggers from his wounds ; the drunkard's empire trembles to its base. Press the onset, and the victory is won. The shout of triumph shall be heard on Zion's side ; conquering myriads shall return with 'songs and everlasting joys upon their head ;' angels shall strike their harps and triumph with us in the song, 'The dead's alive, the lost is found ;' a flood of glory shall be poured upon the scene ; and a voice from the Eternal shall proclaim, 'Well done, good and faithful servants, enter ye into the joy of your Lord.'

RESOLUTION OF THE NEW-YORK ANNUAL CONFERENCE.

At the session of the New-York Annual Conference in May last, the following resolution was adopted on the subject of the preceding article.

Resolved, &c.—That we will use our best endeavours to carry into effect our rules on the subject of ardent spirits ; and also to form, within our respective circuits and stations, voluntary associations, (on the principle of total abstinence, [from ardent spirits,] except as prescribed by a physician,) embracing all that may choose to unite in them, both among our members and others : Provided that no pecuniary means, by subscriptions, or otherwise, shall be employed in prosecuting the objects of such associations.'

A respectful invitation to the other conferences was also added, to take the subject into consideration, and to adopt the same or some similar resolution. The following paragraphs from the *Biblical Repertory*, a highly respectable journal before quoted, we find in close accordance with these views, and with the course proposed by the New-York Conference.

‘If it be asked, what course professing Christians, as such, shall take as far as possible to banish this destroyer [intemperance] from our land—I reply,

1. Let them go on with untiring and growing zeal to do what they have so laudably and efficiently begun to do. Let them fill every town, village, congregation, college, academy, and private school, in the United States with voluntary temperance societies, formed upon the total abstinence plan. Let these societies circulate, as numerous and widely as possible, well written, popular tracts, adapted to enlighten and impress the minds of all classes of people on this subject. Let ministers, elders and private Christians coöperate with zeal in forming such societies, in circulating such publications, and in expressing suitable sentiments on the subject, on every proper occasion, in public and private. In short, let them endeavour to enlist the whole population of the land in voluntary associations, and in voluntary efforts, of all wise and lawful kinds, to put down so enormous an evil. But let them all be *voluntary*, entirely *voluntary*; and they will all be, unless I utterly mistake the character of the human mind, on that very account, the more acceptable, and the more effectual.

2. Let all our churches be more careful than they have ever yet been to exercise vigilant and faithful discipline when any of their members subject themselves, in the least palpable degree, to the charge of intemperance. There have been by far too much indulgence and laxity on this subject in most of our churches. Aberrations of this kind have, in many cases, passed unnoticed, until they became habitual and gross. This ought no longer to be the case. Let the rulers of our churches be as watchful and decisive in calling to an account and censuring those who are visibly intemperate, as they usually are with respect to some other sins, not more destructive either to personal character, or to social order, than this, and the consequences will, undoubtedly, be happy.’—*Vol. ii, New Series, p. 249.*

We will barely add that the circulation of *tracts* on this particular subject, which is highly advisable, may be easily accomplished through the instrumentality of auxiliary *Tract* societies, which ought to be formed every where, as well as temperance societies. This will supersede the necessity of raising any specific *funds* for this particular purpose, and was the view of the New-York Conference. And as to agents, every minister of Christ ought to consider himself an agent in this cause, and make it an object of his prayerful and untiring attention.

REVIEW.

Theological Institutes : or a View of the Evidences, Doctrines, Morals, and Institutions of Christianity. BY RICHARD WATSON. *First American, from the second London edition. Three volumes octavo, pp. 1480. New-York, Published by J. Emory & B. Waugh, (late N. Bangs & J. Emory,) for the Methodist Episcopal Church, at the Conference Office, 14 Crosby-street.*

THE completion of this valuable work has been long and anxiously looked for. Its publication was commenced in England in 1823, and was continued with considerable intervals, in six successive numbers, the last of which was issued in the latter part of 1829. The known ability and sound theological orthodoxy of the evangelical and eloquent author, induced the American publishers to commence a reprint of the work before it was finished in England, and to furnish it to the American public, a volume at a time, as it was received from the British press. The first volume of the American edition was issued in 1825, and though the third and last, now just published, has been delayed (we are assured unavoidably) beyond our original expectation and hope, yet the anxiety with which it has been desired, and the frequency and eagerness with which it has been demanded, afford the best proofs of the high value of the work in the estimation of those who have enjoyed the benefit of the two preceding volumes. The length of time also occupied by the excellent author, in carrying through the press so important a work, has contributed to stamp it with an additional value, and evinces a cautious and judicious deliberation in his proceeding which we cannot but commend. A STANDARD BODY OF DIVINITY, as this was designed to be, and we have no doubt will be, 'adapted to the present state of theological literature, and neither Calvinistic on the one hand, nor Pelagian on the other,' ought not to have been hastily issued. Mr. Watson had previously been very advantageously made known to the public, especially the British public, by a variety of other interesting though minor publications,—such as the *Observations on Southey's Life of Wesley*, *Defence of the West Indian Missions*, *Sermon on the Religious Instruction of slaves in the West Indies*, *Wesleyan Catechisms*, *Ordination Addresses and Sermons*, *Missionary Papers and Reports*, and other miscellaneous productions of his ready and elegant pen. The 'Theological Institutes,' however, is the great work which has commanded all the energies of his acute, highly cultivated, and pious mind, and all the stores of his extensive reading, and long and deep meditations. It is this work, therefore, which is destined to be the chief monument of his fame as a profound and evangelical Christian Divine, and which we cannot doubt will be rendered a great and lasting blessing, not only to the numerous and wide-spread body of Christians with whom he is immediately connected, and particularly to our ministers and preachers, itinerant and local, but also to the Christian

community in general, and to gospel ministers of every denomination. For though it was originally undertaken, we believe, with a special and modest view to the aid and improvement of junior preachers among ourselves, yet no minister of any age or class, and indeed no Christian, nor any one desirous of understanding the nature and grounds of Christianity, its 'Evidences, Doctrines, Morals, and Institutions,' can read this work, we are sure, without finding himself well repaid, both for the cost of the work, and the time spent in its perusal. That Mr. Watson's useful life has been spared to consummate his design, is a matter of fervent gratitude. The favour, indeed we may say the eagerness, with which this, his chief work, has been received by the reading and intelligent community in which it was first published, may be conceived from the fact that a *second* if not a *third* edition was called for, before the first was completed. The American public certainly have not less need of such a work; and we shall be disappointed if they either evince less discernment of its merit, or thank us less for placing it within their reach. In the further notice we shall take of it, we shall avail ourselves chiefly of an able review prepared to our hand, and commenced in the British Wesleyan Methodist Magazine soon after the publication of the First Part of the Theological Institutes, and continued subsequently as the successive Parts appeared.

With us [says the English reviewer,] it has long been an occasion of deep regret, that although there are many systems of theology in the English language, there is scarcely one which is not either greatly defective, or seriously objectionable in point of sentiment. Some of them consist almost entirely of dry and unimpressive disquisitions concerning religious and moral duty, without a sufficiently prominent exhibition of the distinguishing doctrines of Christianity; and without that habitual reference to them by which the Apostolical Epistles are characterized, and which is indispensably necessary to render successful exhortations to piety and holiness. In others, those doctrines are openly impugned, and an attempt is made to supersede them by the substitution of Pelagian and Socinian speculations. And, in a third class, the vital truths of revelation, to a considerable extent at least, are neutralized, by being identified with the bold and revolting deductions of Calvinian metaphysics. Under one or another of these classes may be arranged many a system of divinity, from the semi-infidel production of Fellowes, the inanimate compilations of Fiddes and Stackhouse, and the cold and occasionally heterodox details of Limborch, to the high supralapsarian volumes of Witsius and of Gill. With whatever advantage some of these works may be occasionally consulted by men of learning and experience, whose minds are established in the knowledge and belief of the truth; we should feel greatly reluctant to put them, as authorities, into the hands of young men who are just entering upon the study of theology. Much valuable

information may doubtless be derived from the Lectures of Dr. Doddridge ; but their mathematical form renders their general tendency injurious, rather than otherwise ; as leading inexperienced minds to subject even the most sublime discoveries of revelation to a mode of proof of which they are not legitimately capable.

It is therefore with feelings of high gratification, that we find, from the pen of the able and excellent writer whose name appears at the head of this article, a systematic 'View of the Evidences, Doctrines, Morals, and Institutions of Christianity.' For this important and responsible task he was admirably qualified ; and its execution has called into useful exercise his extensive reading, his correct habits of thought, and the various energies of his powerful and discriminating mind. We are the more pleased to see this work from the hand of Mr. Watson, because of that peculiar sobriety of manner with which he is accustomed to treat sacred subjects. Unlike many speculative theorists, in all his writings he displays the most implicit deference to the authority of Scripture, and a perfect inaptitude to associate its hallowing truths with philosophical refinements. On this subject one of the most profound thinkers that ever lived, has said, 'We ought not to attempt to draw down or submit the mysteries of God to our reason ; but, on the contrary, to raise and advance our reason to the Divine truth. In this part of knowledge, touching divine philosophy, I am so far from noting any deficiency, that I rather note an excess : whereto I have digressed, because of the extreme prejudice which both religion and philosophy have received from being commixed together, as that which undoubtedly will make an heretical religion and a fabulous philosophy.'*

The First Part of Mr. Watson's work, treats exclusively of the Divine authority of the Holy Scriptures. This is a subject which has been often discussed by men of the greatest abilities, both natural and acquired ; and on which, therefore, little that is strictly novel can be fairly expected. It would indeed be hazardous to the reputation of a man of ordinary attainments and qualifications, to enter at large into the evidences of revealed religion at the present time, when the writings of Leland, of Lardner, of Watson, [Bishop of Landaff,] of Paley, [of Chalmers,] and of others equally gifted, have occupied so much of the public attention ; and when nearly all that is valuable in the volumes of those eminent men has been so ably embodied by Mr. Hartwell Horne, in his admirable 'Introduction to the Critical Study and Knowledge of the Holy Scriptures.' We are however far from considering this part of Mr. Watson's work to be superfluous. On the contrary, we have no hesitation in saying, that, in our judgment at least, it is one of the most valuable treatises of the kind that has ever issued from the British press. It contains none of those dangerous concessions on the subject of what is called natural religion, which several preceding apologists for Christianity have unhappily made ; and in no pub-

* Lord Bacon.

lication with which we are acquainted, is the necessity of a revelation from God more strongly proved, or the evidence in favour of the Divine authority of the Jewish and Christian Scriptures placed in so just and advantageous a light.

Our author enters upon this work by establishing the moral agency of man ; and then proceeds to show that the rule which determines the quality of moral actions must be presumed to be matter of revelation from God. In further support of this principle, he argues from the weakness, corruption, and uncertainty of human reason ; and from the want of authority in opinions which are destitute of Divine sanction. To this succeeds an inquiry into the origin of those truths which are found in the writings and religious systems of the heathen. The necessity of a revelation is then clearly shown from the state of religious knowledge and of morals among pagans, both in ancient and in modern times ; and from a survey of their different systems of religion. The evidences which are necessary to authenticate a revelation are next discussed. These are divided into three classes, the External, the Internal, and the Collateral ; each of which is distinctly explained, and its proper rank assigned in this great argument. After these, we have an excellent chapter on the use and limitation of reason in religion.

Having gone through these preparatory discussions, our author proceeds to establish the antiquity of the Holy Scriptures, and to prove their uncorrupted preservation. The credibility of the testimony of the sacred writers is next examined, and their inspiration proved from the miracles they wrought, and the prophecies they delivered ; as well as from the peculiar adaptation of Christianity to the state of men, its original propagation and establishment in the world, and its manifest tendency to promote the happiness both of individuals and of nations. [This part of] the work concludes by an answer to miscellaneous objections ; especially those which are deduced from the infant science of geology.

On all these interesting topics Mr. Watson expatiates with great clearness and force of argument ; but there are some parts of his book which are entitled to special attention. The facts which he has adduced to show the lamentable ignorance of pagan nations on the subject of religion, and their consequent depravity and wretchedness, are peculiarly impressive, and fully demonstrate the necessity of a revelation from God, to guide the feet of his erring and guilty offspring into the way of truth and holiness. Even those broken fragments of truth which lie scattered in pagan literature, Mr. Watson has clearly shown, were not the original discoveries of the men in whose works they are found, nor are they to be attributed to what is called 'the light of nature ;' but were derived from those early revelations which were made by God to his chosen people. No proof whatever exists, that, when the knowledge of God and of the nature and sanctions of true religion had become extinct in any nation, such knowledge was ever recovered by the

mere efforts of the human intellect ; even when that intellect has been the most gigantic, and in the highest state of scientific cultivation. The case of Zoroaster, the celebrated reformer of the religion of the ancient Persians, has been urged as an instance to the contrary ; but without any authority, as Mr. Watson has manifestly proved.

[A large and interesting quotation from Mr. Watson's work, in support of this position, is here omitted from want of room.]

Mr. Watson urges the Internal and Collateral evidences of revelation with superior effect ; but lays the main stress of his argument upon miracles and prophecy ; and the manner in which he argues on these subjects is peculiarly convincing. It is difficult to select passages from a work which is strictly argumentative, without doing injury to the whole ; for, however just and beautiful such selections may be in themselves, they unavoidably lose much of their effect when broken off from their connexion. The following extracts, however, on the miracles of Scripture, our readers will peruse with lively interest ; though to feel their entire force, recourse must be had to the treatise from which they are taken.

'A miracle is an effect or event contrary to the established constitution or course of things, or a sensible suspension or controlment of, or deviation from, the known laws of nature, wrought either by the immediate act or by the concurrence or by the permission of God, for the proof or evidence of some particular doctrine, or in attestation of the authority of some particular person.'

The force of the argument from miracles lies in this,—that as such works are manifestly above human power, and as no created being can effect them, unless empowered by the Author of nature, when they are wrought for such an end as that mentioned in the definition, they are to be considered as authentications of a divine mission by a special and sensible interposition of God himself.

To adduce all the extraordinary works wrought by Moses and by Christ, would be unnecessary. In those we select for examination, the miraculous character will sufficiently appear to bring them within our definition ; and it will be recollected that it has been already established, that the books which contain the account of these facts must have been written by their reputed authors ; and that, had not the facts themselves occurred as there related, it is impossible that the people of the age in which the accounts of them were published could have been brought to believe them. On the basis then of the arguments already adduced to prove these great points, it is concluded that we have in the Scriptures a true relation of the facts themselves. Nothing therefore remains but to establish their claims as *miracles*.

Out of the numerous miracles wrought by the agency of Moses we select, in addition to those before mentioned in chapter ix, *the plague of DARKNESS*. Two circumstances are to be noted in the relation given of this event, Exodus x. It continued three days, and it afflicted the Egyptians only, for "all the children of Israel had light in their dwellings." The fact here mentioned was of the most public kind :

and had it not taken place, every Egyptian and every Israelite could have contradicted the account. The phenomenon was not produced by an eclipse of the sun, for no eclipse of that luminary can endure so long. Some of the Roman writers mention a darkness by day so great that persons were unable to know each other; but we have no historical account of any other darkness so long continued as this, and so intense, that the Egyptians "rose not up from their places for three days." But if any such circumstance had again occurred, and a natural cause could have been assigned for it, yet even then the miraculous character of this event would remain unshaken; for to what but a supernatural cause could the distinction made between the Israelites and the Egyptians be attributed, when they inhabited a portion of the same country, and when their neighbourhoods were immediately adjoining? Here then are the characters of a true miracle. The established course of natural causes and effects is interrupted by an operation upon that mighty element the atmosphere. That it was not a chance irregularity in nature, is made apparent from the effect following the volition of a man acting in the name of the Lord of nature, and from its being restrained by that to a certain part of the same country:—"Moses stretched out his hand," and the darkness prevailed, every where but in the dwellings of his own people. The *fact* has been established by former arguments; and the fact being allowed, the *miracle* of necessity follows.

'The destruction of the first-born of the Egyptians may be next considered. Here too are several circumstances to be carefully noted. This judgment was threatened in the presence of Pharaoh, *before* any of the other plagues were brought upon him and his people. The Israelites also were forewarned of it. They were directed to slay a lamb, sprinkle the blood upon their door posts, and prepare for their departure that same night. The stroke was inflicted upon only the first-born of the Egyptians, and not upon any other part of the family,—it occurred in the same hour,—the first-born of the Israelites escaped without exception,—and the festival of "the passover" was from that night instituted in remembrance of the event. Such a festival could not, in the nature of the thing, be established in any subsequent age in commemoration of an event which never occurred; and if instituted at the time, the event must have taken place, for by no means could this large body of men have been persuaded that their first-born had been saved, and those of the Egyptians destroyed, if the facts had not been before their eyes. The history therefore being established, the *miracle* follows; for the order of nature is sufficiently known to warrant the conclusion, that, if a pestilence were to be assumed as the agent of this calamity, an epidemic disease, however rapid and destructive, comes not upon the threat of a mortal, and makes no such selection as the first-born of every family.

The miracle of dividing the waters of the Red Sea has already been mentioned, but merits more particular consideration. In this event we observe, as in the others, circumstances which exclude all possibility of mistake or collusion. The subject of the miracle is the sea; the witnesses of it the host of Israel, who passed through on foot, and the Egyptian nation, who lost their king and his whole army. The

miraculous characters of the event are :—The waters are divided and stand up on each side ;—the instrument is a strong east wind, which begins its operation upon the waters, at the stretching out of the hand of Moses, and ceases at the same signal, and that at the precise moment when the return of the waters would be most fatal to the Egyptian pursuing army.

It has, indeed, been asked whether there were not some ledges of rocks where the water was shallow, so that an army, at particular times, might pass over ; and whether the *Etesian* winds, which blow strongly all summer from the north-west, might not blow so violently as to keep it back against the sea “on a heap.” But if there were any force in these questions, it is plain that such suppositions would leave the destruction of the Egyptians unaccounted for. To show that there is no weight in them at all, let the place where the passage of the Red Sea was effected be first noted. Some fix it near *Suez*, at the head of the gulf ; but if there were satisfactory evidence of this, it ought also to be taken into the account, that formerly the gulf extended at least twenty-five miles north of *Suez*, the place where it terminates at present.* But the names of places, as well as tradition, fix the passage about ten hours’ journey lower down, at *Clysm*, or the valley of *Bedca*. The name given by Moses to the place where the Israelites encamped before the sea was divided, was *Pihahiroth*, which signifies “the mouth of the ridge,” or of that chain of mountains which line the western coast of the Red Sea ; and as there is but one mouth of that chain through which an immense multitude of men, women, and children, could possibly pass when flying before their enemies, there can be no doubt whatever respecting the situation of *Pihahiroth* ; and the modern names of conspicuous places in its neighbourhood prove, that those, by whom such names were given, believed that this was the place at which the Israelites passed the sea in safety, and where Pharaoh was drowned. Thus, we have close by *Pihahiroth*, on the western side of the gulf, a mountain called *Atiaka*, which signifies deliverance. On the eastern coast opposite is a headland called *Ras Musa*, or “the Cape of Moses ;” somewhat lower, *Harnam Faraun*, “Pharaoh’s Springs ;” whilst at these places the general name of the gulf itself is *Bahr-al-Kolsum*, “the Bay of Submersion,” in which there is a whirlpool called *Birket Faraun*, “the Pool of Pharaoh.” This, then, was the passage of the Israelites ; and the depth of the sea here is stated by Bruce, who may be consulted as to these localities, at about fourteen fathoms, and the breadth at between three and four leagues. But there is no “ledge of rocks,” and as to the “*Etesian* wind,” the same traveller observes, “If the *Etesian* wind, blowing from the north-west in summer, could keep the sea as a wall on the right, of fifty feet high, still the difficulty would remain of building the wall to the left, or to the north. If the *Etesian* winds had done this once, they must have repeated it many a time before or since, from the same causes.” The wind which actually did blow, according to the history, either as an instrument of dividing the waters, or, which is more probable, as the instrument of drying the ground, after the waters were divided by the immediate energy of the Divine power, was not a north wind, but an “east wind ;” and as Dr.

* Lord Valentia’s Travels, vol. iii, p. 344.

Hales observes, "seems to be introduced by way of anticipation, to exclude the *natural* agency which might be afterwards resorted to for solving the miracle: for it is remarkable, that the *monsoon* in the Red Sea blows the summer half of the year from the north, and the winter half from the south, neither of which could produce the miracle in question."

The miraculous character of this event is, therefore, most strongly marked. An expanse of water, and that water a sea, of from nine to twelve miles broad, known to be exceedingly subject to agitation, is divided, and a wall of water is formed on each hand, affording a passage on dry land for the Israelites. The phenomenon occurs, too, just as the Egyptian host are on the point of overtaking the fugitives, and ceases at the moment when the latter reach the opposite shore in safety, and when their enemies are in the midst of the passage, in the only position in which the closing of the wall of waters on each side could ensure the entire destruction of so large a force!

The falling of the manna in the wilderness for forty years, is another unquestionable miracle, and one in which there could be neither mistake on the part of those who were sustained by it, nor fraud on the part of Moses. That this event was not produced by the ordinary course of nature is rendered certain by the fact, that the same wilderness has been travelled by individuals, and by large bodies of men, from the earliest ages to the present, but no such supply of food was ever met with, except on this occasion; and its miraculous character is further marked by the following circumstances:—1. That it fell but six days in the week: 2. That it fell in such prodigious quantities, as sustained three millions of souls: 3. That there fell a double quantity every Friday, to serve the Israelites for the next day, which was their Sabbath: 4. That what was gathered on the first five days of the week, stank and bred worms, if kept above one day; but that which was gathered on Friday kept sweet for two days: and 5. That it continued falling while the Israelites remained in the wilderness, but ceased as soon as they came out of it, and got corn to eat in the land of Canaan.* Let these very extraordinary particulars be considered, and they at once confirm the fact, whilst they unequivocally establish the miracle. No people could be deceived in these circumstances; no person could persuade them of their truth, if they had not occurred; and the whole was so clearly out of the regular course of nature, as to mark unequivocally the interposition of God. To the majority of the numerous miracles recorded in the Old Testament, the same remarks apply, and upon them the same miraculous characters are as indubitably impressed. If we proceed to those of Christ, the evidence becomes, if possible, more indubitable. They were clearly above the power of either human agency or natural causes: they were *public*; they were such as could not admit of collusion or deception: they were performed under such circumstances as rendered it impossible for the witnesses and reporters of them to mistake: they were often done in the presence of malignant, scrutinizing, and intelligent enemies, the Jewish rulers, who acknowledged the facts, but attributed them to an

* Universal History, vol. i, c. 7.

evil supernatural agency ; and there is no interruption in the testimony from the age in which they were wrought to this day. It would be trifling with the reader to examine instances so well known in their circumstances ; for the slightest recollection of the feeding of the multitudes in the desert ;—the healing of the paralytic, who, because of the *multitude*, was let down from the house top ;—the instant cure of the withered hand in the synagogue, near Jerusalem, where the Pharisees were “ watching our Lord whether he would heal on the sabbath day ; ”—the raising from the dead the daughter of Jairus, the widow's son, and Lazarus ; and many other instances of miraculous power ; will be sufficient to convince any ingenuous mind, that all the characters of real and adequately attested miracles meet in them.”—(pp. 158–163.)

The resurrection of Jesus Christ from the dead is the broad seal of Heaven impressed upon the Christian Revelation. To that indubitable fact the Apostles confidently appealed, in their public ministrations, and when arraigned before the Jewish Sanhedrim. The evidence of this fact is well stated by Mr. Watson, and triumphantly applied in support of his general argument. The passage is too long to be extracted ; and, like many other parts of this most valuable publication, would greatly suffer by abridgment.

Various attempts have been made to neutralize the argument which is drawn from miracles in favour of revealed religion. The sophism of Hume on this subject, and its triumphant confutation by Dr. Campbell, are well known. But the most formidable objection to this argument is derived from those passages of Scripture which have been understood to ascribe miraculous works to the agency of evil spirits. ‘Miracles,’ it has been urged, ‘are no proof of a divine commission, since they have been wrought by diabolical agency ; as in the case of the Magicians of Egypt, with whom Moses had to contend,’ &c. This objection Mr. Watson has met with consummate ability, and has fully dissipated this subterfuge of unbelief. He has, we think, satisfactorily shown, that no proof exists in the sacred text, that any miracle whatever was performed by the magicians ; that least of all was any miracle wrought to disprove the divine mission of Moses ; and that, according to the express declarations of Holy Writ, evil spirits are utterly incapable of performing any real miracle, the production of such effects being the exclusive prerogative of God. The following is a fair specimen of the manner in which our author has treated this difficult subject :

‘Now as the objection which we are considering is professedly taken from Scripture, its doctrine on this subject must be explained by itself, and for this reason the above particulars have been introduced ; but the inquiry must go farther. These evil spirits are in a state of hostility to the truth, and oppose it by endeavouring to seduce men to erroneous opinions, and a corrupt worship. All their power may therefore be expected to be put forth in accomplishment of their designs ; but to what does their power extend ? This is an important

question, and the Scriptures afford us no small degree of assistance in deciding it.

1. They can perform no work of *creation*; for this throughout Scripture is constantly attributed to God, and is appealed to by Him as the proof of his own Divinity in opposition to idols, and to all beings whatever:—"To whom will ye liken me, or shall I be equal, saith the Holy One? Lift up your eyes on high, and behold who hath created these things." This claim must of necessity cut off from every other being the power of creating in any degree, that is of making any thing out of nothing; for a being possessing the power to create an atom out of nothing, could not want the ability of making a world. Nay, creation, in its lower sense, is in this passage denied to any but God; that is, the forming goodly and perfect natural objects, such as the heavens and the earth are replenished with, from a preëxistent matter, as He formed all things from matter unorganized and chaotic. No "sign," therefore, no "wonder," which implies creation, is possible to finite being; and whatever power any of them may have over matter, it cannot extend to any act of creation.

2. Life and death are out of the power of evil spirits. The dominion of these is so exclusively claimed by God himself in many passages of Scripture which are familiar, that they need not be cited:—"Unto God the Lord belong the issues from death,"—"I kill, and I make alive again." No "signs or wonders," therefore, which imply dominion over these,—the power to produce a living being, or to give life to the dead,—are within the power of evil spirits; these are works of God.

3. The knowledge of future events, especially of those which depend on free or contingent causes, is not attainable by evil spirits. This is the property of God, who founds upon it the proof of his Deity, and therefore excludes it from all others: "Show the things that are to come hereafter, that we may know that ye are gods," Isa. xl, 25, 26; xli, 23. They cannot therefore utter a prediction in the strict and proper sense; though from their great knowledge of human affairs, and their long habits of observation, their conjectures may be surprising, and often accomplished, and so, if uttered by any of their servants, may have in some cases the appearance of prophecies.

4. They do not know certainly the thoughts and characters of men. "That," as St. Augustine observes, "they have a great facility in discovering what is in the minds of men by the least external sign they give of it, and such as the most sagacious men cannot perceive," and that they may have other means of access too to the mind beside these external signs; and that a constant observation of human character, to which they are led by their favourite work of temptation, gives them great insight into the character, and tempers, and weaknesses of individuals, may be granted; but that the absolute, immediate, infallible knowledge of the thoughts and character belongs alone to God, is clearly the doctrine of Scripture; it is the Lord "who searcheth the heart," and "knoweth what is in man;" and in Jeremiah vii, 9, 10, the knowledge of the heart is attributed exclusively to God alone.

Let all these things then be considered, and we shall be able to ascertain, at least in part, the limits within which this evil agency is

able to operate in opposing the truth, and in giving currency to falsehood ; at least we shall be able to show, that the Scriptures assign no power to this "working of Satan" to oppose the truth by such "signs and wonders" as many have supposed. In no instance can evil spirits oppose the truth, we do not say by equal, or nearly equal miracles and prophecies, but by *real* ones,—of both their works are but simulations. We take the case of *miracles*. A creature cannot *create* ; this is the doctrine of Scripture, and it will serve to explain the wonders of the Egyptian Magi. They were, we think, very far above the sleight of hand of *mere men* unassisted ; and we have seen, that as idolatry is diabolic, and even is the worship of devils themselves, and the instrument of their opposition to God, the Scriptures suppose them to be exceedingly active in its support. It is perfectly accordant with this principle therefore to conclude, that Pharaoh's priests had as much of the assistance of the demons whose ministers they were, as they were able to exert. But then the great principles we have just deduced from Scripture, oblige us to limit this power. It was not a power of working real miracles, but of simulating them in order to uphold the credit of idolatry. Now the three miracles of Moses which were simulated, all involved a creating energy. A serpent was created out of the matter of the rod ; the frogs, from their immense multitude, appear also to have been created ; and blood was formed out of the matter of water. But in the imitations of the Magi, there was no creation ; we are forbidden by the doctrine of Scripture to allow this, and therefore there must have been deception and the substitution of one thing for another, which, though performed in a manner apparently much above human adroitness, might be very much within the power of a number of invisible and active spirits. Serpents, in a country where they abound, might be substituted for rods ; frogs, which, after they had been brought upon the land by Moses, were numerous enough, might be suddenly thrown upon a cleared place ; and the water, which could only be obtained by digging, for the plague of Moses was upon all the streams and reservoirs, and the quantity was in consequence very limited, might, by their invisible activity be easily mixed with blood or a colouring matter. In all this there was something of the imposture of the priests, and much of the assistance of Satan ; but in the strict sense no miracle was wrought by either ; whilst the works of Moses were, from their extent, unequivocally miraculous.

For the reasons we have given, no apparent miracles, wrought in support of falsehood, can for a moment become rivals of the great miracles by which the revelations of the Scriptures are attested. For instance, nothing like that of feeding several thousands of people with a few loaves and fishes can occur, for that supposes creation of the matter and the form of bread and fish ; no giving life to the dead, for the "issues from death," belong exclusively to God. Accordingly, we find in the "signs and wonders" wrought by the false Prophets and Christs predicted in Matthew, whether we suppose them mere impostors, or the immediate agents of Satan also, nothing of this decisive kind to attest their mission. Theudas promised to divide Jordan, and seduced many to follow him ; but he was killed by the Roman troops before he could perform his miracle. Another promised that the walls

of Jerusalem should fall down, but his followers were also put to the sword by Felix. The false Christ Barchocheba raised a large party ; but no miracles of his are recorded. Another arose A. D. 434, and pretended to divide the sea ; but hid himself, after many of his besotted followers had plunged into it in faith that it would retire from them, and were drowned. Many other false Christs appeared at different times ; but the most noted was Sabbatai Sevi, in 1666. The delusion of the Jews with respect to him was very great. Many of his followers were strangely affected, prophesied of his greatness, and appeared by their contortions to be under some supernatural influence ; but the Grand Seignior, having apprehended Sabbatai, gave him the choice of proving his Messiahship by suffering a body of archers to shoot at him, after which, if he was not wounded, he would acknowledge him to be the Messiah ; or, if he declined this, that he should be impaled, or turn Turk. He chose the latter, and the delusion was dissipated.

Now whatever "signs or wonders" might be wrought by any of these, it is clear from the absence of all record of any unequivocal miracle, that they were either illusions, or impostures.'—(pp. 176–179.)

On the subject of Prophecy, as an indubitable evidence of Divine inspiration, Mr. Watson's argument is as luminous and conclusive as that on Miracles. The human mind is, in itself, completely blind to the future : so that the apostolic declaration, addressed originally by St. James to the worldly speculatists of his age, is of general application : 'Ye know not what shall be on the morrow.' It is, however, an indubitable fact, that the sacred writers foretold events, and described their attendant circumstances, with the most perfect accuracy, at the distance not only of a few days or years, but of many centuries ; events depending upon a thousand contingencies over which they could exercise no control. The books containing their predictions have been preserved with the utmost care ; and history records their exact fulfilment. In vain shall we attribute their knowledge of those remote events to any cause, but to the inspiration of Him whose infinite mind is equally familiar with the future and the past, and to whom are known all his works, not only from the foundation of the world, but *απ' αιῶνος*, from eternity.

The following illustration of the prophecy contained in the first promise which was made to fallen man, is peculiarly excellent.

'The very first promise made to man is a prediction which none could have uttered but He whose eye looks through the depths of future ages, and knows the result as well as the beginning of all things. "I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel." In vain is it attempted to resolve the whole of the transaction with which this prediction stands connected into *allegory*. Such criticism, if applied to any other ancient historical book, bearing marks of authentic narration as unequivocal as the book of Genesis, would not be tolerated by the advocates of this absurd conception themselves, whether they are open or disguised infidels. In vain it is alleged

that a mere fact of natural history is stated ; for if the words are understood to express no more than the enmity between the human race and serpents, it would require to be proved, in order to establish a special punishment of the serpent, that man has a greater hostility to serpents than to other dangerous animals, which he extirpates whenever he can master them by force or stratagem ; and that serpents have a stronger disposition to do injury to men, than to those animals which they make their daily prey, or to others which they never fail to strike when within their reach. As this was obviously false in fact, Moses could not assert it ; and, if it had been true in natural history, to have said this and nothing more, to have confined himself to the mere literal fact, a fact of no importance, would have been far below the character of Moses as a writer,—a lofty and sublime character, to which heathens, and sometimes infidels themselves, have done justice. In no intelligible sense can these celebrated words be understood, but in that in which they are fixed by innumerable references and allusions of other parts of the sacred volume, and which ought, in all good criticism, to determine their meaning. The serpent, and the seed of the woman, are the representatives of two invisible and mighty powers ; the one good, the other evil ; the one divine, though incarnate of the woman, the other diabolic ; betwixt whom an enmity was placed, which was to express itself in a long and fearful struggle, in the course of which the seed of the woman should sustain a temporary wound and suffering, but which should issue in the bruising of the head, the inflicting a fatal blow upon the power of his adversary. The scene of this contest was to be our globe, and *generally* the visible agents of it men, under their respective leaders, the serpent on the one side, and the seed of the woman on the other, practising and advocating, and endeavouring to render dominant truth or error, virtue or vice, obedience to God, or rebellion against his authority. We ask then, has such a contest of principles and powers taken place in the world, or not ? The answer must be in the affirmative ; for every age bears witness to it. We see it commencing in Cain and Abel,—in the resistance of the Antediluvians to the righteousness taught by Noah ;—in their punishment ;—in the rise of idolatry, and the struggles of the truth in opposition to it ;—in the inflictions of singular judgments upon nations, for the punishment and exposure of idolatry, as in the plagues of Egypt, the destruction of the nations of Canaan, &c. We trace the contest throughout the whole history of the Jewish nation down to the coming of our Lord ; and occasionally we see it extending into the neighbouring pagan nations, although they were generally, *as a part of their punishment*, “suffered to walk in their own ways,” and Satan as to them was permitted to “keep his goods in peace,” till the time of gracious visitation should arrive. We see the incarnate Redeemer, for a time suffering, and at length dying. Then was “the hour and power of darkness ;” then was his *heel* bruised : but he died, only to revive again, more visibly and powerfully to establish his kingdom, and to commence his spiritual conquests. In every direction were the regions, where Satan “had his seat,” penetrated by the heavenly light of the doctrine of Christ ; and every where the most tremendous persecutions were excited against its unarmed and unprotected preachers and

their converts. But the gates of hell prevailed not against the Church founded on a rock, and "Satan fell as lightning from heaven,"—from the thrones, and temples, and judgment seats, and schools, of the ancient civilized world; the idolatry of ages was renounced; Christ was adored through the vast extent of the Roman empire, and in many of the countries beyond its ample sweep. Under other forms the enemy revived, and the contest was renewed; but in every age it has been maintained. The principles of pure evangelical truth were never extinguished; and "the children of the kingdom" were "minished and brought low," only to render the renewal of the assault by unexpected agents, singularly raised up, more marked, and more eminently of God. We need not run over even the heads of the history of the Church: what is the present state of things? The contest still continues, but with increasing zeal on the part of Christians, who are carrying on offensive operations against the most distant parts of the long undisturbed kingdom of darkness; placing there the principles of truth; commencing war upon idolatry and superstition; and establishing the institutions of the Christian Church with a success which warrants the hope that the time is not far distant, when the "head of the serpent will be bruised" in all idolatrous countries, and the idols of modern heathen states, like those of old, be displaced, to introduce the worship of the universal Saviour, "God over all, blessed for ever."

May we not ask, whether all this was not infinitely above human foresight? Who could confidently state, that a contest of this peculiar nature would continue through successive ages: that men would not all go over to one or other of the opposite parties; nay, who could confidently conjecture in the age of Moses, (when the tendency to idolatry had become so strong, that the chosen seed themselves, under the constant demonstration of miracles, visibly blessed whilst they remained faithful to the worship of God, and as eminently and visibly punished when they departed from it, could not be preserved from the infection,) that idolatry should one day be abolished throughout the earth? Past experience, and all probabilities, were opposed to the hope that the cause of the seed of the woman would prevail, and yet it stands recorded, "it, [rather He,] shall bruise thy head." Infidels may scoff at a Redeemer, and deride the notion of a tempter; but they cannot deny that such a contest betwixt opposite parties and principles as is here foretold, has actually taken place, and still continues; that contest, so extended, so continued, and so terminated, human foresight could not foretell, and the fact established therefore is an accomplishment of a prophecy which could originate only in Divine prescience.'—(pp. 197–200.)

Equally valuable is Mr. Watson's illustration of Moses's celebrated prediction concerning the dispersion and misery of the Jewish nation.

'The apostasies and idolatries of this people were foretold by Moses before his death. "I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you, and evil will befall you in the latter days," Deut. xxxi, 29; and he accordingly prophetically declares their punishment. It is, perhaps, scarcely possible to fix upon a stronger circumstance than

this prediction, to prove that Moses was truly commissioned by God, and did not pretend a Divine sanction in order to give weight to his laws, and to his personal authority. The rebellious race he had first led into the desert had died there, and the new generation were much more disposed to obey their leader. At the moment he wrote these words, appearances had a favourable aspect on the future obedience of the people. If this had not been the case, the last thought a merely political man would have been disposed to indulge was, that his own favourite institutions should fall into desuetude and contempt; and much less would he finish his public life by openly telling the people, that he foresaw that event, even if he feared it. It may, indeed, be said, that he uttered this conviction for the purpose of giving a colour to the threatenings which he pronounces against disobedience to his law, and that the object of those fearful menaces was to deter the people from departing from customs and rules which he was anxious, for the sake of his own fame, that they should observe. To this we answer, that Moses could not expect any weight to be attached by the Israelites to his threat, that the Divine judgments would be inflicted upon them for not obeying his laws, unless their former rebellions had been immediately and signally marked by such visitations. Without this to support him, he would have appeared in a ridiculous, rather than in an impressive and sublime attitude before the people assembled to hear his last commands. For forty years his institutions had been often disobeyed, and if no inflictions of the Divine displeasure followed, what reason had they to credit the menaces of Moses as to the future? But if such infliction had resulted from their disobedience, every thing is rational and consistent in this part of the conduct of their leader. Let the infidel choose which of these positions he pleases. If he think that Moses aimed to deter them from departing from his institutions by empty threats, he ascribes an incredible absurdity to an unquestionably wise, and, as infidels themselves contend, a very politic man; but if his predictive threats were grounded upon former marked and acknowledged interpositions of Divine providence, the only circumstance which could give them weight, he was God's commissioned leader, and, as he professed, an inspired prophet.

It is a circumstance of great weight in the predictions of Moses respecting the punishment of the Jews, that these famines, pestilences, invasions, subjugations to foreign enemies, captivities, &c, are represented solely as the consequences of their vicious departures from God, and from his laws. Now, who could foresee, except an inspired man, that such evils would in *no instance* take place,—that no famine, no blight, no invasion would occur in Judea, *except* in obvious punishment of their offences against their law? What was there in the common course of things to prevent a small state, though observant of the precepts of its own religion, from falling under the dominion of more powerful neighbouring nations, except the special protection of God? And what but this could guard them from the plagues and famines to which their neighbours were liable? If the predictions of Moses were not inspired, they assume a principle which mere human wisdom or policy never takes into its calculations,—that of the connection of the national prosperity of a people inseparably and infallibly,

with obedience to their Holy Writings ; and because they assume that singular principle, the conclusion is in favour of their inspiration. For let us turn to the facts of the case. The sacred books of the Jews are historical as well as prophetic. The history, too, is distinct from the prophecy ; it is often written by other authors ; and there is no mark at all of any designed accommodation of the one to the other. The singular simplicity of the historic narrative disproves this, as well as the circumstance, that a great part of it as recorded in the Old Testament is a transcript of their public records. Consult then this history, and in every instance of singular calamity we see a previous departure from the Law of Moses ; the one following the other almost with the regularity and certainty of natural effects and causes ! In this the predictions of Moses and the Prophets are strikingly accomplished ; and a more than human foresight is proved.

Let us look farther into the detail of these threatened punishments. Beside the ordinary inflictions of failing harvests, and severe diseases, in their own country, they were, according to the prophecies of Moses, Deut. xxviii, to be "scattered among all people, from the one end of the earth even to the other ;" and where is the trading nation in which they are not, in Asia, Africa, and Europe ? Many are even to be found in the West Indies, and in the commercial parts of America. Who could foresee this but God ; especially when their singular preservation as a distinct people, a solitary instance in the history of nations, is also implied ? They were to find "no ease" among these nations ; and the almost constant and long-continued persecutions, robberies, and murder of Jews, not only in ancient nations, but especially among Christian nations of the middle ages, and in the Mahomedan States to this day, are in wonderful accomplishment of this. They were to be "a proverb and a by-word among all nations," which has been in every place fulfilled, but was surely above human intelligence to foresee ; and "the stranger that is within thee shall get above thee very high, and thou shalt come very low." For a comment on this, let the conduct of the "stranger" Turks and others, who inhabit Palestine, toward the Jews who remain there, be recollected,—the one party is indeed "very high," and the other "very low." Other parts of this singular chapter present equally striking predictions, uttered more than three thousand years ago, as remarkably accomplished ; but there are some passages in it which refer in terms so particular to a then distant event, the utter subversion of their polity and nation by the Romans, as to demonstrate in the most unequivocal manner, the prescience of Him to whom all events, the most contingent, minute, and distant, are known with absolute certainty. That the Romans are intended, in verse 49, by the nation brought from "the end of the earth," distinguished by their well known ensign "the eagle," and by their fierce and cruel disposition, is exceedingly probable ; and it is remarkable, that the account which Moses gives of the horrors of the "siege" of which he speaks, is exactly paralleled by those well known passages in Josephus, in which he describes the siege of Jerusalem by the Roman army. The last verse of the chapter, seems indeed to fix the reference of the foregoing passages to the final destruction of the nation by the Romans, and at the same time

contains a prediction, the accomplishment of which cannot possibly be ascribed to accident. "And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." On this Dr. Hales remarks, on the authority of their own national historian, Josephus, "Of the captives taken at the siege of Jerusalem, above seventeen years of age, some were sent to Egypt in chains, the greater part were distributed through the provinces to be destroyed in the theatres, by the sword, and by wild beasts; the rest under seventeen were sold for slaves, and that for a trifling sum, on account of the numbers to be sold, and the scarcity of buyers; so that at length the prophecy of Moses was fulfilled,—'and no man shall buy.' The part that were reserved to grace the triumph of Vespasian, were probably transported to Italy in 'ships,' or by sea, to avoid a prodigious land journey thither through Asia and Greece,—a circumstance which distinguished this invasion and captivity from the preceding by the Assyrians and Babylonians. In the ensuing rebellion, a part of the captives *were sent by sea to Egypt*, and several of the ships were wrecked on the coast."

Thus at a distance of fifteen centuries, were these contingent circumstances accurately recorded by the prophetic spirit of Moses,—the taking of innumerable Jews captive,—their transport to Egypt,—their being sold till the markets for slaves were glutted, and no more buyers were found, and embarked on board vessels, either to grace the triumph of their conqueror, or to find a market in different maritime ports. Is it possible that these numerous and minute circumstances can be referred to either happy conjectures or human foresight?—(pp. 202–205.)

The prophecies of Scripture which relate to Jesus Christ, are by far the most numerous and the most convincing. The proof which they afford of the Divine authority of those sacred records, is well stated in the following passage.

'We shall close our instances by adverting to the prophecies respecting the Messiah,—the great end and object of the prophetic dispensation. Of these not a solitary instance, or two, of an equivocal kind, and expressed only in figurative or symbolical language, are to be adduced; but upwards of *one hundred* predictions, generally of very clear and explicit meaning, and each referring to some different circumstance connected with the appearing of Christ, his person, history, and his ministry, have been selected by Divines, *exclusive* of typical and allusive predictions, and those which in an ultimate and remote sense are believed to terminate in him. How are all these to be disposed of, if the inspiration of the Scriptures which contain them be denied? That these predictions are in books written many ages before the birth of our Saviour is certain;—the testimony of the Jews who reject Christ, amply proves this. That no interpolations have taken place to accommodate them to him, is proved, by the same predictions being found in the copies which are in the hands of the Jews, and which have descended to them from before the Christian era. On the other hand, the history of Jesus answers to these predictions, and

exhibits their exact accomplishment. The Messiah was to be of the seed of David,—born in Bethlehem,—born of a virgin,—an incarnation of Deity, *God with us*,—an eminent, but unsuccessful teacher ;—he was to open the eyes of the blind, heal the lame and sick, and raise the dead,—he was to be despised and rejected by his own countrymen, be arraigned on false charges, denied justice, and condemned to a violent death ;—he was to rise from the dead, ascend to the right hand of God, and there being invested with power and authority, he was to punish his enemies, and establish his own spiritual kingdom, which shall never end. We do not enter into more minute predictions, for the argument is irresistible when founded on these alone ; and we may assert that no man, or number of men, could possibly have made such conjectures. Considered in themselves, this is impossible. What rational man, or number of rational men, could now be found to hazard a conjecture, that an incarnation of Deity would occur in any given place and time,—that this Divine person should teach wisdom, work miracles, be unjustly put to death, rise again, and establish his religion ? These are thoughts which never enter into the minds of men, because they are suggested by no experience, and by no probability arising out of the usual course of human affairs ; and yet, if the prophets were not inspired, it would have been as impossible for them to have conceived such expectations, as for us ; and indeed much more so, seeing we are now familiar with a religion which asserts that such events have once occurred. If then such events lay beyond not only human foresight, but even human thought, they can only be referred to inspiration. But the case does not close here. How shall we account, in the next place, for these circumstances all having met, strange as they are, in one person, and in one only among all the millions of men who have been born of woman,—and that person Jesus of Nazareth ? He was of the house and “lineage of David,”—he was born, and that by a singular event, in *Bethlehem*,—he professed to be “God with us,” and wrought miracles to substantiate his claim. At his word or touch, the “eyes of the blind were opened,” “the lame leaped as a hart,” the dumb spake, the sick were healed, and the dead lived, as the prophets had foretold. Of the *wisdom* of his teaching, his recorded discourses bear witness. His *rejection* and unjust *death* by his countrymen are matters of historic fact ; his *resurrection* and *ascension* stand upon the lofty evidences which have been already adduced : the destruction of the Jewish nation, according to his own predictions, followed as the proof of the terror of his offended Majesty ; and his “kingdom” among men continues to this day. There is no possible means of evading the evidence of the fulfilment of these predictions in the person of our Lord, unless it could be shown that Jesus and his disciples by some kind of concert, made the events of his life and death to correspond with the prophecies, in order to substantiate his claim to the Messiahship. No infidel has ever been so absurd as to hazard this opinion, except Lord Bolingbroke ; and his observations may be taken as a most triumphant proof of the force of this evidence from *prophecy*, when an hypothesis so extravagant was resorted to by an acute mind, in order to evade it. This noble writer asserts, that Jesus Christ brought on his own death by a series of wilful and preconcerted

measures, merely to give his disciples the triumph of an appeal to the old prophecies! But this hypothesis does not reach the case; and to have succeeded, he ought to have shown, that our Lord preconceived his descent from David,—his being born of a virgin,—his birth at Bethlehem,—and his wonderful endowments of eloquence and wisdom; that by some means or other he wilfully made the Jews ungrateful to him who healed their sick and cleansed their lepers; and that he not only contrived his own death, but his resurrection, and his ascension also, and the spread of his religion in opposition to human opinion and human power, in order to give his disciples the triumph of an appeal to the prophecies! These subterfuges of infidels concede the point, and show that the truth cannot be denied but by doing the utmost violence to the understanding.'—(pp. 207–209.)

Several unwarranted positions have been advanced, and an undue stress often laid, on the Internal Evidences of revealed religion. Many persons have assumed that they are perfectly competent to determine, *à priori*, what doctrines of religion are agreeable to the perfections of the divine nature, and conducive to the best interests of man. But this assumption supposes that they were beforehand possessed of *adequate ideas* on these important subjects; or, in other words, that a revelation was unnecessary. We are particularly pleased with those parts of Mr. Watson's book in which this subject is discussed. Without either giving up or neutralizing this branch of the evidence in favour of revealed religion, he has avoided those logical difficulties in which several preceding writers have unwarily involved themselves. He distinguishes between the *rational* and the *authenticating* evidence; the latter of which he deduces from *miracles and prophecy*, and the former from *the character and tendency of the doctrine revealed*, and the manner in which it is proposed. Having taken a general survey of the leading doctrines of the Bible, and demonstrated their adaptation to promote the purity and happiness of mankind, he sums up the argument in the following impressive manner:—

‘When such is the moral tendency of Christianity, how obvious is its beneficial tendency both as to the individual and to society! From every passion which wastes, and burns, and frets, and enfeebles the spirit, the individual is set free, and his inward peace renders his obedience cheerful and voluntary; and we might appeal to infidels themselves, whether, if the moral principles of the Gospel were wrought into the hearts, and embodied in the conduct of all men, the world would not be happy;—whether if governments ruled and subjects obeyed, by the laws of Christ;—whether if the rules of strict justice which are enjoined upon us regulated all the transactions of men, and all that mercy to the distressed which we are taught to feel and to practise came into operation;—and whether, if the precepts which delineate and enforce the duties of husbands, wives, masters, servants, parents, children, fully and generally governed all these relations, a better age than that called *golden* by the poets, would not be realized, and Virgil's

‘*Jam redit et Virgo, redeunt Saturnia regna,*’

be far too weak to express the mighty change? Such is the tendency of Christianity. On immense numbers of individuals it has superinduced these moral changes; all nations, where it has been fully and faithfully exhibited, bear, amidst their remaining vices, the impress of its hallowing and benevolent influence; it is now in active exertion in many of the darkest and worst parts of the earth to convey the same blessings, and he who would arrest its progress, were he able, would quench the only hope which remains to our world, and prove himself an enemy, not only to himself, but to all mankind. What then, we ask, does all this prove, but that the Scriptures are worthy of God, and propose the very end which rendered a revelation necessary! Of the whole system of practical religion which it contains, we may say of that which was embodied in our Lord's Sermon on the Mount, in the words of one, who, in a course of sermons on that Divine composition, has entered most deeply into its spirit, and presented a most instructive delineation of the character which it was intended to form: "Behold Christianity in its native form, as delivered by its great author. See a picture of God, as far as he is imitable by man, drawn by God's own hand. What beauty appears in the whole! How just a symmetry! What exact proportion in every part! How desirable is the happiness here described! How venerable, how lovely is the holiness!" "If," says Bishop Taylor, "wisdom, and mercy, and justice, and simplicity, and holiness, and purity, and meekness, and contentedness, and charity, be images of God, and rays of Divinity, then that doctrine, in which all these shine so gloriously, and in which nothing else is ingredient, must needs be from God. If the holy Jesus had come into the world with less splendour of power and mighty demonstrations, yet the excellency of what he taught makes Him alone fit to be THE MASTER OF THE WORLD."—(pp. 251–252.)

Under the head of Collateral Evidence, Mr. Watson adduces the agreement of the final revelation of the will of God, by the ministry of Christ and his Apostles, with former authenticated revelations; so that the whole constitutes one body of harmonious doctrines, gradually introduced, and at length fully unfolded and confirmed. The original propagation of Christianity, and the beneficial effects which it has produced, and is still actually producing in the world, furnish arguments in support of his general subject, which our author urges with superior advantage. Our limits preclude the possibility of introducing many extracts; but we cannot deny ourselves the gratification of laying before our readers the following eloquent paragraph, on the moral revolution effected in the world by the religion of the Son of God.

'The *actual effect* produced by this new religion upon society, and which it is still producing, is another point in the collateral evidence: for Christianity has not only an *adaptation* for improving the condition of society; its excellence is not only to be argued from its effects stated on hypothetical circumstances, but it has actually won its moral victories, and in all ages has exhibited its trophies. In every pagan country where it has prevailed, it has abolished *idolatry* with its sanguinary and polluted rites. It also effected this mighty revolution,

that the sanctions of religion should no longer be in favour of the worst passions and practices, but be directed against them. It has raised the standard of *morality*, and by that means, even where its full effects have not been suffered to display themselves, has insensibly improved the manners of every Christian State: what heathen nations are, in point of morals, is now well known; and the information on this subject, which for several years past has been increasing, has put it out of the power of infidels to urge the superior manners of either China or Hindostan. It has abolished *infanticide* and *human sacrifices*, so prevalent among ancient and modern heathens; put an end to *polygamy* and *divorce*; and, by the institution of marriage in an indissoluble bond, has given birth to a felicity and sanctity in the domestic circle which it never before knew. It has exalted the condition and character of *woman*, and by that means has humanized *man*; given refinement and delicacy to society; and created a *new and important affection* in the human breast,—the love of woman founded on *esteem*; an affection generally unknown to heathens the most refined. It abolished domestic slavery in ancient Europe; and from its principles, the struggle which is now maintained with African slavery draws its energy, and promises a triumph as complete. It has given a milder character to *war*, and taught modern nations to treat their prisoners with humanity, and to restore them by exchange to their respective countries. It has laid the basis of a *jurisprudence* more just and equal; given civil rights to subjects, and placed restraints on absolute power; and crowned its achievements by its *charity*. Hospitals, schools, and many other institutions for the aid of the aged and the poor, are almost exclusively its own creations, and they abound most where its influence is most powerful. The same effects to this day are resulting from its influence in those heathen countries into which the Gospel has been carried by Missionaries sent out from this and other Christian States. In some of them idolatry has been renounced; infants, and widows, and aged persons, who would have been immolated to their gods, or abandoned by their cruelty, have been preserved, and are now “the living to praise” its Divine Author, “as they do at this day.” In other instances, the light is prevailing against the darkness; and those systems of dark and sanguinary superstition which have stood for ages only to pollute and oppress, without any symptom of decay, now betray the shocks they have sustained by the preaching of the Gospel of Christ, and nod to their final fall.’—(pp. 257–258.)

The ‘Answers to Miscellaneous Objections’ are rather a specimen of the replies which may be successfully made to the exceptions of skeptics and unbelievers, than a lengthened refutation of the cavils which such men are in the habit of raising against the Holy Scriptures. Within the last few years the most plausible objections to the sacred volume have been furnished by geological speculations. To this subject, therefore, Mr. Watson has directed his special attention in the chapter before us; and has shown that many of the writers who have been the most forward to object to the Mosaic account of the creation, have had only a very inadequate conception of that which the author of the book of Genesis intended

to teach ; and that the principles of geological science are by no means sufficiently ascertained, to warrant those bold conclusions which men of skeptical minds have so hastily deduced from them : for it is a fact, that men who are skeptics in religion, often display a voracious credulity on other subjects.

The following is Mr. Watson's emphatic conclusion of this very able and interesting part of his work : a conclusion fully justified by the lucid and powerful argumentation which he had previously laid before his readers :

‘Such are the leading evidences of the truth of the Holy Scriptures, and of the religious system which they unfold, from the first promise made to the first fallen man, to its perfect exhibition in the New Testament. The Christian will review these solid and immovable foundations of his faith with unutterable joy. They leave none of his moral interests unprovided for in time ; they set before him a certain and a felicitous immortality. The skeptic and the infidel may be entreated, by every compassionate feeling, to a more serious consideration of the evidences of this Divine system, and the difficulties and hopelessness of their own ; and they ought to be reminded in the words of a modern writer, “If Christianity be true, it is *tremendously* true.” Let them turn to an insulted, but yet a merciful Saviour, who, as to blasphemers, even now prays, in the words he once addressed to Heaven in behalf of his murderers, “FATHER, FORGIVE THEM ; FOR THEY KNOW NOT WHAT THEY DO !”—(pp. 284–285.)

In regard to this part of Mr. Watson's work, we have further to add, that it is not characterized by those striking rhetorical embellishments which distinguish some of his other productions ; but the whole is written in a strain of powerful and commanding eloquence ; and we consider its publication at the present period as particularly seasonable. This is an age of rebuke and of blasphemy ; an age in which the most daring and violent attempts are made to discredit that revelation of mercy which God has vouchsafed to his creatures in order to their salvation. Respecting the ultimate issue of this contest, we have no anxious forebodings ; for the battle is the Lord's, and no opposition can finally prevail against his truth. Christianity survived the ten early persecutions ; has triumphed over all her assailants, however numerous and formidable ; still exists in all her pristine vigour ; and will continue to bless the world till the trump of God shall awaken the nations of the dead. Those who presume to contend with their Maker, by a denial of his truth, are, we think, nevertheless entitled to the tenderest commiseration ; and every attempt should be made to convert them from the error of their way. This cannot be more effectually done, than by pressing upon their attention the evidences of our holy religion ; by which, if they are not convinced of the truth, they are at least left without excuse, and the professors of Christianity are guiltless of their blood.

Young ministers should consider it as an important part of their duty to form an acquaintance with the evidences of revealed religion.

Those who are devoted to the office of the Christian ministry are 'set for the *defence of the truth*,' as well as for the regular exposition of its doctrines; and should be able to 'convince gainsayers,' as well as to comfort and edify the Church of God. Private Christians also, according to their opportunities, should render their minds familiar with this deeply interesting subject. This is necessary as a means of strengthening their own faith, of qualifying them for usefulness in the world, and of preserving them from infidel apostasy. We have known some melancholy instances of persons whose attachment to the peculiar doctrines of Christianity was apparently sincere, and of whose religious experience we have had no reason to doubt; but who, in consequence of their criminal inattention to the Evidences of Divine Revelation, have been captivated by the sophistries of infidelity, and have openly denied the Lord that bought them. Let him that thinketh he standeth, take heed lest he fall; and be careful to fortify his mind against every attack of his subtle and malignant foe.

The day is not far distant, we hope, when a competent knowledge of the evidences of Christianity will be considered an essential branch of education; and when young men will not be left, as many of them now are, to the allurements of infidelity, with scarcely any apprehension of its folly, its guilt, and its danger. All classes of people are now made acquainted with letters; and infidelity assails the unsuspecting reader in every diversity of form. Its principles are artfully wrought up with the periodical literature of the day, and appear in the varied shape of metaphysics, philosophy, poetry and history. Besides, immense multitudes of British youth leave their paternal homes, and reside for considerable periods in the remote colonies of the empire, for professional or commercial purposes, where they see either the idolatries of heathenism or the mummeries of a perverted Christianity in their most ridiculous and revolting forms. In such circumstances, excluded as many of them unavoidably are from the pure ordinances of Christian worship, their minds are particularly liable to unfavourable impressions concerning revelation; and not a few of them therefore return with a complete indifference to religion; the whole of which they are taught to resolve into *an indefinite something* which they denominate 'superstition.' They seem pleased with the thought of having divested themselves of the prejudices of early life, and assumed what they regard as 'a philosophical character.'—But the evil does not rest here: infidelity leads to profligate habits, and deprives its subjects of comfort and of hope. How often have men of the most amiable character been completely ruined by its influence, both in regard to this world and that which is to come! By what means can the recurrence of such examples be prevented, but by the blessing of God upon a right education. Let parents, and the guardians of youth, be careful to impress upon the minds of their interesting charge a full conviction that Christianity is not a cunningly devised fable,

but an authentic revelation of the mind of God. Let them see that for its introduction and establishment in the world, God himself has signally interfered, so as to 'shake the heavens, and the earth, and the sea, and the dry land;' and that he has borne 'testimony to the word of his grace,' by 'signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will.' When suitable care is exercised in the education of youth, the marts of blasphemy, by which this nation is disgraced, will be closed; and those who are now employed in supplying and in vending the unhallowed productions of the infidel press will be glad to resort to more honourable means of subsistence.

This is a subject to which we wish to call the special attention of Christian parents. Can they see their offspring embark on the ocean of life, without being anxious to preserve them from those rocks where so many have made shipwreck of faith, and have been for ever lost?

'O for that warning voice, which he who saw
The Apocalypse heard cry in heaven aloud,'

that we might awaken the attention of the Christian world to the regard which is due to the rising generation! To the parents belonging to our own Connexion we wish particularly to address ourselves on the subject of rendering the minds of their children familiar, not only with the doctrines, the privileges, and the precepts of Christianity, but also with its evidences. In this truly Christian employment they will derive the most important assistance from Mr. Watson's publication. Indeed we know of no work which we can so cordially recommend for such a purpose. Some writers have defended the Christian religion as a bare system of ethics, or as any thing rather than an answer to the inquiry, which soon or late will be extorted from every human mind, 'What must I do to be saved?' Mr. Watson discovers in Christianity an atoning Saviour, and a sanctifying Spirit; objects which are important beyond all that language can express to depraved and guilty creatures; and which fully justify all that splendour of miracles and prophecy by which the religion of Jesus was ushered into the world, and show the propriety of that sacrificial dispensation which had continued for ages, and was designed to prepare the minds of men for its reception.

[After noticing the appearance of the *Second Part* of Mr. Watson's work, and expressing the conviction, from a careful perusal, that it was at least equal in excellence to the *First*, the British reviewer thus proceeds:]

In both, we discover an instructive developement of the same sound principles of theology, and an invariable display of the same discriminating and richly furnished intellect. On every subject discussed, the sources of error are faithfully detected, even though shaded by the branches and foliage of false philosophy and metaphysics; and the inquiring mind, athirst for sacred truth, is continually directed to its refreshing streams, as they flow in all their

purity from the adorable Fountain of unmixed Goodness. In the following eloquent paragraph, Mr. Watson marks out the path of his intended procedure in the execution of his plan, and specifies the temper which every student of divinity ought to cherish:—

‘The *Divine Authority* of those writings which are received by Christians, as a revelation of infallible truth, having been established, our next step is seriously, and with simplicity of mind, to examine their contents, and to collect from them that ample information on religious and moral subjects which they profess to contain, and in which it had become necessary that the world should be supernaturally instructed. Agreeably to a principle which has already been laid down, I shall endeavour, as in the case of any other record, to exhibit their meaning by the application of those plain rules of interpretation, which have been established for such purposes by the common agreement of the sober part of mankind. All the assistance within reach from critics, commentators, and divines, shall however be resorted to; for, though the water can only be drawn pure from the sacred fountain itself, we yet owe it to many of these guides, that they have successfully directed us to the openings through which it breaks, and led the way into the depth of the stream.’ (Vol. i, p. 289.)

Some of the most important doctrines of the sacred Scriptures, and those which, in fact, are the foundation of all the rest, refer to the existence of God, and the perfections of his nature. These are, therefore, the subjects of Mr. Watson’s investigation in the Second Part of his ‘*Theological Institutes*.’

When once the fact of God’s existence is communicated by his own revelation, it is found to be capable of ample confirmation; and hence, on no subject has argument been more triumphant than on this. Two modes of demonstrating the being and attributes of God have been attempted: the one by arguments *à priori*, and the other, by arguments *à posteriori*; both of which are thus correctly explained by Mr. Watson:—

‘An argument *à priori*, is an argument from something *antecedent* to something *consequent*; from *principle* to *corollary*; from *cause* to *effect*. An argument *à posteriori*, on the contrary, is an argument from *consequent* to *antecedent*; from *effect* to *cause*. Both these kinds of proof have been resorted to in support of the doctrine of the existence of God; but it is on the latter only that any dependence can be placed, and the demonstration is too strong to need a doubtful auxiliary.’—(Vol. i, pp. 309–10.)

The most popular work in which it is attempted to prove the existence of a first cause by arguments *à priori*, is the well known ‘*Demonstration*’ of Dr. Samuel Clarke, published about a century ago; a work which was viewed with considerable suspicion at the time of its first appearance. Five letters were privately addressed to the author, controverting several positions in his work, by a ‘*Gentleman in Gloucestershire*.’ This anonymous assailant proved to be the celebrated Dr. Butler, afterwards Bishop of Durham, who was then only twenty-one years of age, and was pursuing his

studies in a dissenting academy. A very able and elaborate reply to some parts of Dr. S. Clarke's work was also published by Mr. Gretton, in the year 1726, of which Mr. Watson has very successfully availed himself. He does not, however, appear to have adverted to the most formidable opponent of Dr. Clarke's mode of argumentation; we mean the celebrated Dr. Waterland, who had then succeeded Bishop Bull, as the champion of the Catholic faith concerning the Trinity. Waterland, who wrote on the subject of the argument *à priori* after the publication of Gretton's book, traces the history of that mode of proving the existence of God, mentions a considerable number of acute reasoners who have avowed their conviction that it is inconclusive and unsatisfactory, shows wherein its defects lie, and exhibits its injurious tendency. The metaphysics of Dr. S. Clarke were the more strictly scrutinized on this occasion, because there was reason to believe that one principal design which he had in view, was to prepare the way for the Arian heresy, of which it was well known that he had become an ardent admirer. 'He was a man greatly to be respected for his temper and scholarship,' says a modern writer, with his usual felicity of expression; 'but it happened unfortunately for his character as a Christian, that he wrote a celebrated book upon the *Being and Attributes* (or Perfections) of God; and having discovered, as he thought, by the force of his own wit, what God *was* and *must be*, in all respects, he rejected the Christian doctrine of the Trinity; and, to put the best face he could upon his unbelief, spent much of the remainder of his life in writing ambiguous comments, and finding various readings; that is, in *picking holes* in the Bible.'

In proving the existence of God, Mr. Watson discards the argument *à priori*, as being both defective and useless, and rests the weight of his cause upon the argument *à posteriori*; in the amplification of which he has given us many truly eloquent paragraphs, descriptive of the magnitude, the variety, the order, and the connexion of the works of creation. This part of his work is also greatly enriched by several valuable extracts from Howe's 'Living Temple,' and the 'Natural Theology' of Paley; the former of whom was one of the greatest and best of men, and the latter one of the most perspicuous and powerful reasoners, this country has ever produced.

Having proved the existence of God, Mr. Watson next proceeds to notice the attributes ascribed to him in the inspired volume. His unity, spirituality, eternity, omnipotence, ubiquity, omniscience, immutability, wisdom, goodness, and holiness, are successively discussed. The manner in which they are exhibited by the sacred writers, is noticed; and the difficulties which arise out of their exercise, in the arrangements of Providence, are specified and solved, so far as the human faculties have ever been competent to the task. We have felt especially gratified with Mr. Watson's disquisitions on the skeptical philosophy of Hume, in regard to the connexion be-

tween cause and effect; on the Divine foreknowledge, in which the different theories on that mysterious subject are examined in detail; and on the immateriality of the human soul, and the spirituality of the Divine essence, in opposition to the doctrine of materialism, as espoused by Lawrence, and by the philosophists of France, from whom Lawrence has borrowed his arguments and illustrations. The discussions upon these subjects are invaluable; and the serious study of them cannot fail to be attended with the most beneficial results, particularly in the minds of those who come in contact with the infidel philosophy of the age. We regret that our limits will not allow us to make those copious extracts which we had marked for quotation, and which would have greatly enriched our own pages. We cannot, however, deny ourselves the gratification of laying before our readers the following remarks upon the wisdom of God in the creation: they will show the manner in which Mr. Watson has treated that sublime and interesting subject:—

‘From one material substance, possessing the same essential properties, all the visible things which surround us are made; the granite *rock*, and the central all-pervading *sun*; the moveless clod, the rapid lightning, and the transparent air. *Gravitation* unites the atoms which compose the world, combines the planets into one system, governs the regularity of their motions, and yet, vast as is its power, and all pervading as its influence, it submits to an infinite number of modifications, which allow of the motion of individual bodies; and it gives place to even contrary forces, which yet it controls and regulates. One act of divine power in giving a certain inclination to the earth’s axis, produced the effect of the vicissitude of seasons, gave laws to its temperature, and covered it with increased variety of productions. To the composition, and a few simple laws impressed upon light, every object owes its colour, and the heavens and the earth are invested with beauty. A combination of earth, water, and the gases of the atmosphere, forms the strength and majesty of the oak, the grace and beauty and odour of the rose; and from the principle of *evaporation*, are formed clouds which “drop fatness,” dews which refresh the languid fields, springs and rivers that make the valleys through which they flow, “laugh and sing.”

‘Variety of equally perfect operation is a character of *wisdom*. In the works of God the variety is endless, and shows the wisdom from which they spring to be infinite. Of that *mind* in which all the *ideas*, after which the innumerable objects composing the universe have been formed, must have had a previous and distinct existence, because after that pattern they were made,—and not only the ideas of the things themselves, but of every part of which they are composed, of the place which every particle in their composition should fill, and the part it should act,—we can have no adequate conception. The thought is overwhelming. This variety is too obvious to be dwelt upon; yet a few of its nicer shades may be adverted to, as showing, so to speak, the infinite resources and the endlessly diversified conceptions of the Creator. “O Lord, how manifold are thy works!” All the three kingdoms of nature pour forth the riches of variety; the varied forms

of crystallization and composition in *minerals* ; the colours, forms, and qualities of *vegetables* ; the kinds, and properties, and habits of *animals* ; the gradations from one class of beings to another ; from unformed to organic, from dead to living, from mechanic sensitiveness to sensation, from dull to active sense, from sluggishness to motion, from creeping to flying, from sensation to intellect, from instinct to reason,* from mortal to immortality, from man to angel, from angel to seraph. Betwixt similitude and total unlikeness, variety has a boundless range ; but its delicacy of touch, so to speak, is shown in the narrower field that lies betwixt similarity and entire *resemblance*, of which the works of God present so many curious examples. No two things appear exactly alike, when even of the same kind. Plants of the same species, the leaves and flowers of the same plant, have all their varieties. Animals of the same kind have their individual character. Any two blades of grass, or particles of sand, shall show a marked difference when carefully compared. The wisdom of this appears more strongly marked when we consider, that important ends, both intellectual and practical, often depend upon it. The resemblances of various natural things in greater or less degree, become the means of acquiring a knowledge of them with greater ease, because it is made the basis of their arrangement into kinds and sorts, without which the human memory would fail, and the understanding be confused. The differences in things are as important as their resemblances. This is strikingly illustrated in the domestic animals and in men. If the individuals of the former did not differ, no property could be claimed in them, or when lost they could not be recovered. The countenance of one human individual differs from all the rest of his species ; his voice and his manner have the same variety. This is not only an illustration of the resources of creative power and wisdom ; but of design, and intention to secure a practical end. Parents, children, and friends, could not otherwise be distinguished, nor the criminal from the innocent. No felon could be identified by his accuser, and the courts of judgment would be obstructed, and often rendered of no avail for the protection of life and property.

‘To variety of kind and form, we may add variety of *magnitude*. In the works of God, we have the extremes, and those extremes filled up in perfect gradation from magnificence to minuteness. We adore the mighty sweep of that power which scooped out the bed of the fathomless ocean, moulded the mountains, and filled space with innumerable worlds ; but the same hand formed the animalcule, which requires the strongest magnifying power of optical instruments to make it visible.

* It is not intended here to countenance the opinion that the difference between the highest instinct and the lowest reason, is not great. It is as great as the difference between an *accountable* and an *unaccountable* nature ; between a being under a law of force, and one under a law of moral obligation and motive ; between a nature limited in its capacity of improvement, and one whose capabilities are unlimited. “The rash hypothesis, that the negro is the connecting link between the white man and the ape, took its rise from the arbitrary classification of Linnæus, which associates man and the ape in the same order. The more natural arrangement of later systems separate them into the bimanous and quadrumanous orders. If this classification had not been followed, it would not have occurred to the most fanciful mind to find in the negro an intermediate link.” —PRITCHARD on *Man*.

In that too the work is perfect. We perceive matter in its most delicate organization, bones, sinews, tendons, muscles, arteries, veins, the pulse of the heart, and the heaving of the lungs. The workmanship is as complete in the smallest as in the most massive of the works of God.

'The *connexion* and *dependence* of the works of God are as wonderful as their variety. Every thing fills its place, not by accident but by design; wise regulation runs through the whole, and shows that the whole is the work of one, and of one alone. The meanest weed which grows, stands in intimate connexion with the mighty universe itself. It depends upon the atmosphere for moisture, which atmosphere supposes an ocean, clouds, winds, gravitation; it depends upon the sun for colour, and, essentially, for its required degree of temperature. This supposes the revolution of the earth, and the adjustment of the whole planetary system. Too near the sun, it would be burned up; too far from it, it would be chilled. What union of extremes is here,—the grass of the earth, "which to-day is, and to-morrow is cast into the oven," with the stupendous powers of nature, the most glorious works of the right hand of God!' (Vol. i, pp. 452-4.)

[In the four concluding chapters of the Second Part, and in the beginning of the Third, the work before us treats of the doctrine of the Trinity.]

Having proved the Divine authority of the Holy Scriptures, and noticed the view which they give of the perfections of the Godhead, Mr. Watson goes on to examine the mode of the Divine existence, as revealed in the inspired records; from which it is manifest, that God is essentially and unchangeably One; but that in his infinite and undivided essence there are three Divine subsistences or persons, usually denominated the Father, the Son, and the Holy Ghost: in other words, that the one Divine Nature exists under the personal distinction of Father, Son, and Holy Ghost. Mr. Watson first states the doctrine of the Trinity, as held by orthodox Christians, and then adduces in its support the evidence of Holy Scripture. Our attention is next called to the pre-existence of Christ, and then to the more direct proofs of his Divinity. In support of this momentous thesis, Mr. Watson shows that Jesus Christ is the Jehovah of the Old Testament; and that the titles of the true God are all given to him, and that repeatedly, by the inspired writers,—such as Lord, God, the true God, the great God, the King of Israel, the Son of God, the Word of God; all of which, it is contended, are employed to designate his Divine nature. Our author then proceeds to show, that the essential and incommunicable attributes of the Godhead are expressly ascribed to Jesus Christ in the inspired volume,—such as eternity, omnipresence, and omnipotence; and that, as these are perfections which God alone can possess, so the acts which the Scriptures ascribe to Jesus Christ are such as God alone can produce. These are, the creation of the universe; the uninterrupted conservation of all things; working miracles by his own power; conferring upon his disciples

ability to perform miraculous works in his name ; and sending upon his Church, by his own inherent right, the gift of the Holy Ghost. To complete the argument, Mr. Watson proceeds to show, that while the moral law, which is unchangeable in its obligation upon all intelligent creatures, expressly forbids, and that under the highest penalty, the offering of religious homage to any being, however exalted, except the Lord Jehovah ; divine worship is actually paid to Christ by the true Church of God, both in earth and heaven, and all men are expressly required to 'honour the Son, *even as they honour the Father.*' The conclusion is irresistible : Jesus Christ is essentially one with the Father ; and therefore the true God.

In discussing the several topics here enumerated, our author enters at large into the criticism of the New Testament, so far as the Socinian controversy is concerned, and has frequent occasion to expose the unwarrantable liberties which are taken with the sacred text by writers of the Unitarian school. To support a wretched hypothesis, they will sometimes violate the very first principles of grammatical construction ; deny the authenticity of particular passages, without any authority from either ancient manuscripts or versions ; and, in the plenitude of their temerity and presumption, even accuse the sacred writers, that is, the Holy Ghost, by whom those writers were inspired, with 'inconclusive reasoning ;' so that a Christian Apostle, as a teacher of religion, is made to bow before a modern sciolist. In defending the true interpretation of the Holy Scriptures against Socinian glosses, Mr. Watson has produced a large portion of original criticism, of a very valuable description ; and, independently of the proof which he has adduced of the supreme Godhead of Christ, he has presented to his readers an admirable exposition of many important texts. In Mr. Watson, also, the doctrine of our Lord's Divine and Eternal Sonship, as held by Mr. Wesley, and by orthodox Christians in general, finds an able and zealous advocate.

The doctrine of the Trinity Mr. Watson rests, not upon any of those principles of abstract speculation to which some metaphysical Divines have pertinaciously adhered, but upon the express testimony of God's own word ; the only ground on which we are required to receive it, and on which it can be successfully defended. In this view it is not to be regarded as a mere opinion, which men may embrace or reject at their option ; for if it forms a part of Divine revelation, it is a 'doctrine according to godliness,' and the denial of it implies a reflection upon the veracity of God : and this is equally the fact, whether the Scriptures are systematically discarded, or their obvious import explained away by violent and unnatural criticisms. Besides, this doctrine relates to the object of divine worship, and has an important bearing upon the appointed method of human salvation ; it is therefore essentially connected with personal religion, both experimental and practical. In regard to ourselves, we are free to confess, that we can form no

conception of Christianity, as realized in the principles, the dispositions, and the conduct of men, when the Divine Redeemer and Intercessor, and the Divine Comforter and Sanctifier are discarded. In this case there is no love to the Father for the gift of a Divine Saviour; no reliance upon the infinitely meritorious passion of God's incarnate Son; no consciousness of pardon, through the sacrifice of his death; no love to him, as having died for the expiation of our guilt; no consecration of the body, soul, and spirit to him, as being his by right of purchase; no access into the presence of God through the intercession of Christ, founded upon his atonement; no acknowledged aid of the Holy Spirit in the discharge of any duty; and no purity of mind, no holy comfort, as the effect of his inspiration. If there be any meaning in the New Testament, when all this is dispensed with, Christianity is abandoned. We therefore look upon modern Socinianism, or Unitarianism, as it affects to be called, not as a particular modification of evangelical truth, but as a refined system of infidelity; which is the more dangerous, as it imposes itself upon the unwary by a professed regard for Jesus Christ, and for the Holy Scriptures. On this subject Mr. Watson has several impressive and valuable remarks.

After establishing the doctrine of our Lord's Divinity, by a series of scriptural arguments, Mr. Watson proceeds to the subject of Christ's humanity, and to the question of what is called the Hypostatic Union, the union of the Divine and human natures in the person of Jesus Christ; and concludes his discussions on these subjects with an enumeration of some of the most remarkable errors respecting the person of our Lord, that have ever obtained in the Christian Church.

In this very valuable work, the personality and Godhead of the Holy Ghost are the next subjects to which our attention is called, and in the discussion of which we have an able and triumphant refutation of Socinian sophistry, both in criticism and argument. The following beautiful and eloquent paragraph will remind the reader of the connexion between these topics and various branches of religious and moral duty. Speaking of the Holy Spirit, Mr. Watson says,—

‘As a Divine person, our regards are, therefore, justly due to him as the object of worship and trust, of prayer and blessing; duties to which we are specially called, both by the general consideration of his Divinity, and by that affectingly benevolent and attractive character under which he is presented to us in the whole Scriptures. In creation we see him moving upon the face of chaos, and reducing it to a beautiful order; in providence, “renewing the face of the earth,” “garnishing the heavens,” and “giving life” to man. In grace we behold him expanding the prophetic scene to the vision of the Seers of the Old Testament, and making a perfect revelation of the doctrine of Christ to the Apostles of the New. He “reproves the world

of sin," and works secret conviction of its evil and danger in the heart. He is "the spirit of grace and supplication;" the softened heart, the yielding will, all heavenly desires and tendencies, are from him. He hastens to the troubled spirits of penitent men, who are led by his influence to Christ, and in whose hearts he has wrought *faith*, with the news of pardon, and "bears witness" of their sonship "with their spirit." He aids their "infirmities;" makes "intercession for them;" inspires thoughts of consolation, and feelings of peace; plants and perfects in them whatsoever things are pure, and lovely, and honest, and of good report; delights in his own work in the renewed heart; dwells in the soul as in a temple; and, after having rendered the spirit to God without spot or wrinkle, or any such thing, sanctified and meet for heaven, finishes his benevolent and glorious work by raising the bodies of saints in immortal life at the last day. So powerfully does "the Spirit of glory and of God" claim our love, our praise, and our obedience! In the forms of the Churches of Christ, in all ages, he has, therefore, been associated with the Father and the Son, in equal glory and blessing; and where such forms are not in use, this distinct recognition of the Spirit, so much in danger of being neglected, ought, by ministers, to be most carefully and constantly made, in every gratulatory act of devotion, that so equally to each person of the Eternal Trinity, glory may be given "in the Church throughout all ages. Amen."

From the topics already enumerated, Mr. Watson passes on to the Fall of Man, and the doctrine of Original Sin; as preparatory to the evangelical doctrine of atonement, and of salvation, by Jesus Christ. In this part of his work, he first considers the nature of the moral government which God exercises over his intelligent creatures, and the requirements of that law under which they are placed. The nature of man is then examined, and the primeval state in which he was placed by his infinitely gracious Creator. His character is also unfolded; and 'the image of God,' in which he was created, is explained. The Mosaic history of the fall is next illustrated, and vindicated against the cavils of modern infidelity; and the agency of Satan is distinctly proved to have taken place in that awful transaction. The effect of Adam's transgression upon himself, and upon the whole of his descendants, is also considered; and some important and even difficult questions arising out of the fact that Adam stood in a federal relation to all his posterity, are discussed with great acuteness and moderation. Among these we have read with great pleasure what is advanced respecting the case of those who die in their infancy. We shall avail ourselves of an early opportunity to lay before our readers Mr. Watson's admirable disquisition on that deeply interesting subject, in the miscellaneous department of this Magazine. It contains satisfactory proof of the final salvation of all deceased infants, through the sacrifice of Christ, without giving up the important principle, that the whole human race are, in the order of nature, involved in the penal consequences of the first transgression.

There is scarcely any doctrine of Holy Writ more important in its bearings than that of the total and universal depravity of human nature, in consequence of the original transgression. It is upon this fact, that the doctrine of redemption by the death of Christ, of justification by faith, and of the new birth, is founded. Take away this foundation, and the doctrines just specified become inexplicable, and are therefore discarded. 'They that be whole have no need of a physician.' The most distinguished opponent of the orthodox doctrine of original sin, that has appeared in modern times, was the late Dr. John Taylor, of Norwich : a man whose character has been generally misunderstood. Perhaps no writer was ever so successful in concealing the real temper of his mind. If we were to judge from the works which he has published, we should consider him to have been one of the most cool, dispassionate, tolerant, and benevolent of men ; and yet Gilbert Wakefield, who belonged to the same school of theology, and who succeeded him in the Socinian Academy at Warrington, says, 'He was, in reality, a very peevish and angry disputant in conversation, and dictatorial even to intolerance. So imperfect a judgment may be formed of the mildness or asperity of any author from the correspondent quality of his writings.' Dr. Taylor's publications were the more dangerous, inasmuch as he adopted the language which was generally used among serious Christians ; and, under the garb of orthodox phraseology, attempted to subvert all the distinguishing peculiarities of evangelical truth. His design, however, was detected ; and President Edwards, Dr. Watts, Mr. Wesley, and several other writers, exposed his sophistries, and exhibited to the view of the whole Christian Church the real nature and tendency of his system. Into the essential part of this controversy Mr. Watson has fully entered ; and has produced, altogether, one of the most powerful and satisfactory defences of the doctrine of original sin that we recollect ever to have read.

[To all those who desire a minute and accurate acquaintance with this most important branch of Christian doctrine, and particularly with the views of it entertained by Wesleyan Methodists, we recommend a careful perusal of this part of Mr. Watson's work, and also Mr. Wesley's masterly production on the same subject, in answer to Dr. John Taylor, of Norwich.]

'The depravation, the perversion, the defect of our nature, [says Mr. W.] is to be traced to our birth, so that "in our flesh is no good thing," and "they that are in the flesh cannot please God ;" but this state arises not from the infusion of evil into the nature of man by God, but from that separation of man from God, that extinction of spiritual life, which was effected by sin, and the consequent and necessary corruption of man's moral nature. For, that positive evil and corruption may flow from a mere privation, may be illustrated by that which supplies the figure of speech, "death," under which the Scriptures represent the state of mankind. For, as, in the death of the

body, the mere privation of the principle of life produces inflexibility of the muscles, the extinction of heat, and sense, and motion, and surrenders the body to the operation of an agency which life, as long as it continued, resisted; namely, that of chemical decomposition; so, from the loss of spiritual life, followed estrangement from God, moral inability, the dominion of irregular passions, and the rule of appetite; aversion, in consequence, to restraint, and enmity to God. (pp. 245-6.)

It will be observed, that the question here agitated, does not relate to the fact of man's natural, essential, and total corruption; this is admitted on both sides; but to the most scriptural mode of stating that fact, and of accounting for the process by which the transition from perfect purity to a state of entire sinfulness and depravity, was accomplished. The principle adopted by Mr. Watson, appears to us to be infinitely more consistent with those views which the inspired writers give of the Divine holiness, than the opinion which he controverts. When man was judicially abandoned by the Holy Spirit, he necessarily sustained the loss of holiness in every form, and all the affections and propensities of his mind, by unavoidable consequence, became evil and corrupt. In him there 'dwelt no good thing;' no redeeming principle; no power, no inclination, either to recover what he had lost, to resist the depraved propensities of his own mind, or to withstand the temptations arising from external objects.

We think, however, that Mr. Watson's argument might have been greatly strengthened by a reference to the doctrine of Satanic influence, to which such a prominence is given in the Holy Scriptures. For, though that influence may not be considered as a direct cause of our original depravity, which, in point of fact, has its seat in our inmost nature; yet it certainly exasperates that depravity, and renders the state of fallen man more wretched and degrading. The case of a backslider from God we apprehend to be, in some respects, analogous to that of Adam after the fall, and may therefore serve to cast some important light upon that subject. It appears, then, from various passages of Holy Writ, that when any man is made a partaker of God's pardoning mercy and renewing grace, he is delivered from the power of Satan, and brought under the immediate influence of God the Holy Ghost, by whom all his mental faculties are sanctified and directed. But when any man, thus favoured, grieves the Holy Spirit, so as to force him to depart; in exact proportion as that departure takes place, the soul is brought under Satanic dominion. See Matt. xii, 29; Mark iii, 27; Matt. xii, 43; and Luke xi, 24.

Now this we conceive to have been the case with Adam after the fall. His soul was not only abandoned by the Holy Ghost, the only source of life and purity, but was immediately occupied by Satan, to whom he had surrendered himself, when he departed from the living God. And that his degenerate posterity, in consequence of his apostasy, are placed in the same situation, we have

ample proof in the Inspired Records, that give the most awful and impressive views of the extent of that power which is exercised by Satan over the souls of unregenerate men. 'The tares,' our Lord has informed us, 'are the children of the wicked one,' Matt. xiii, 38. Addressing such persons among the Jews, he says, 'Ye are of your father, the devil, and the lusts of your father ye will do,' John viii, 44. 'We know that we are of God,' says a Christian Apostle, and the whole world ἐν τῷ πονηρῷ καίται, 'is in the power of the wicked one,' 1 John, v, 19. In perfect accordance with this strong declaration of St. John are the words of our Lord in his commission to St. Paul: 'The Gentiles, to whom now I send thee, to turn them from the power of Satan to God,—τῆς ἐξουσίας τοῦ Σατανᾶ,—the authority, the domination of Satan,' Acts xxvi, 17, 18. 'Diabolus cujus imperio subjecti sunt omnes impii,' says Schleusner, in giving the sense of this passage: 'All the impious are subjected to the empire of the devil.'

And that all who are under this empire, are the subjects of diabolical operation, is manifest from the strong language used by St. Paul in describing the character of the Ephesians before their conversion to Christianity: 'Ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience,' Eph. ii, 2. By 'children of disobedience,' is understood, disobedient children; and in all such persons Satan worketh. The expression is general, though often unwarrantably limited in its meaning when quoted in the pulpit. He worketh in their *understandings*; producing darkness, error, and delusion;—in their *memories*; bringing past scenes of iniquity to their recollection, and inducing them to repeat their former sins, by meditating upon them with pleasure;—in their *wills*; stimulating them to choose that which God has prohibited, and to refuse what he has enjoined and recommended;—in their *imaginations*; leading them to form and cherish vain and sinful conceptions;—in their *affections*; stimulating them to anger, malice, envy, pride, discontent, self adulation, love of the world, aversion to God and to holiness, and every other depraved affection. By means of the mental faculties, Satan also exerts his power over the bodies of fallen men, employing their 'members as instruments of sin,' and 'bringing forth fruit unto death.' When the moral energies of man were lost, the bodily senses and appetites gained the ascendancy, and his principles of action became 'earthly, sensual, and devilish.'

The language used by St. Paul to express the working of Satan in the soul of man, is exceedingly forcible. He not only denominates that infernal adversary, 'The prince of the power of the air,' which gives an alarming view of his destructive agency, but states that he (νῦν ενεργουντος) *now operatēs powerfully, efficaciously, or with energy*, as the word signifies. 'Vis et virtus agendi, efficacia, potentia,' is Schleusner's explanation of the word ενεργία. It signifies, 'to work with force and strength, with efficacy and power.' Similar

to this is the language of St. Paul in another place, where he terms Satan, as the passage is generally understood, 'The god of this world,' who 'hath blinded the minds of them which believe not,' 2 Cor. iv, 4.

Now when we consider the soul of man as not only abandoned by the Holy Spirit, in consequence of sin; but also, in the just displeasure of God, delivered up to Satanic dominion and influence, it is easy to account for the absence of all moral good in his nature, and the existence of all evil; as well as for that practical wickedness which has been so awfully manifest in his tempers and conduct in every age. This view of the fallen state of man furnishes the grand key to the evangelical doctrine of redemption by the sacrificial death of Christ.'

The residue of our remarks on Mr. W.'s work, will be reserved for our next number. Yet we should be deficient in duty were we to close the present notice of it, without recommending it to our readers in general, and especially to Ministers and Preachers, as a work replete with sound theological doctrine, and with enlarged and scriptural views of revealed truth. We regret that our limits will not allow us to enrich our own pages by the insertion of larger quotations from it. This regret, however, is alleviated by the reflection that our readers have it now in their power, at a moderate price, to put themselves in possession of the work itself *complete*; the careful study of which, while it increases their knowledge of religious truth, cannot fail, with the Divine blessing, to incite them also to a livelier faith, and to higher attainments in personal piety. There are few modern publications, [to continue the remarks of the British reviewer,] the value of which we estimate so highly.—The most difficult questions in Divinity are here discussed with great penetration and clearness, with admirable moderation, and with such a profound deference to the Holy Scriptures, as puts to just rebuke that levity of criticism, and of religious speculation, which is the bane of personal godliness, and one of the most prominent sins of the present age. Finding our own views of revealed truth, which, we trust, have been conscientiously formed, stated by Mr. Watson with much correctness, and defended with commanding energy both of language and argument, we have read his book with feelings of high gratification. — That his valuable labours as an author will be duly appreciated by the religious community to which he belongs, and by judicious Christians in general, we have no doubt. His work is one of those standard publications, the purchase and careful perusal of which will be found, by theological students of every class, to supersede the necessity of many second rate and inferior books; and it has this important recommendation, that while it furnishes a useful digest of arguments and illustrations on the particular topics to which it is devoted, it exhibits an edifying specimen of the deeply serious and reverential spirit in which all such discussions ought to be most conscientiously conducted.

(To be concluded in our next number.)

'THE GOD OF ABRAH'M PRAISE.'

IN our article on 'Sacred Poetry,' in the second number of this work, we stated that we knew not the author of the hymn in our collection beginning with the above lines. After that article had been put to press, we ascertained from a poem entitled 'The Conference,' by the Rev. Joshua Marsden, that the author of this 'noble' hymn was the *Rev. Thomas Olivers*, one of the early lay preachers in connexion with the late Rev. John Wesley. Mr. Olivers was a native of Wales, and was born at Tregannon, in Montgomeryshire, in the year 1725. Being left an orphan in childhood, he was placed under the care of a distant relation, an eminent farmer, who bestowed on him not only the common school education, but took great pains in imparting to him religious instruction also. Through the influence of evil companions, however, he became a very profligate and wicked youth. The instrument of his awakening and conversion was the Rev. George Whitefield, and the text from which Mr. Whitefield preached on the occasion was, '*Is not this a brand plucked out of the fire?*'

Mr. Olivers subsequently became connected with Mr. Wesley, and commenced his labours as an itinerant preacher in October, 1753. After serving many years as a travelling preacher, he was appointed the corrector of Mr. Wesley's press, an occupation which did not interfere with his preaching, though it made him stationary. He died at an advanced age, in the year 1799. The following is the brief notice of his death, in the Minutes for that year, in answer to the question, 'Who have died this year?'

'3. Thomas Olivers, who died advanced in years. In his younger days he was a zealous, able, and useful travelling preacher; but, for a considerable part of his life, he was employed by Mr. Wesley as the corrector of his press. His talents were very considerable, and his attachment to Mr. Wesley and the cause of Methodism, was fully evidenced by several masterly publications.'

Among those 'masterly publications,' was one entitled 'A Full Refutation of the Doctrine of Unconditional Perseverance: in a Discourse on Heb. ii, 3.' This work has been republished in this country, and may be obtained from our general agents, in a neat little bound volume of 214 pages, at the very low price of twenty-five cents.

Mr. Olivers had the honour to be one of the coadjutors of Selton, and Fletcher, in defending Mr. Wesley's Minutes, in the memorable attack made on them by the 'Honourable' and Rev. Walter Shirley, under the wing of the countess of Huntingdon. Mr. Shirley was one of her ladyship's chaplains, and of the Calvinistic clergy who had formed a party under her patronage. The most conspicuous writers in that controversy, on the part of the Calvinists, were the brothers Richard (afterward Sir Richard) and Rowland Hill, and Augustus Montague Toplady, vicar of Broad Hembury, in Devonshire.

'Never [says Mr. Southey,] were any writings more thoroughly saturated with the essential acid of Calvinism, than those of the predestinarian champions. It would scarcely be credible, that three persons of good birth and education, and of unquestionable goodness and piety, should have carried on controversy in so vile a manner, and with so detestable a spirit.' Mr. Berridge, of Everton, who, the same writer remarks, performed the part of 'buffoon,' in the controversy, also engaged on their side; 'and even Harvey's nature was so far soured by his opinions, that he wrote in an acrimonious style against Mr. Wesley, whose real piety he knew, and whom he had once regarded as his spiritual father.'

'The ever-memorable Toplady, as his admirers call him, and who, they say, "stands paramount in the plenitude of dignity above most of his contemporaries," ——— was an injudicious man, hasty in forming conclusions, and intemperate in advancing them; but his intellect was quick and lively, and his manner of writing, though coarse, was always vigorous, and sometimes fortunate. A little before that Conference which brought out the whole Calvinistic force against Wesley, Mr. Toplady published a Treatise upon Absolute Predestination, chiefly translated from the Latin of Zanchius. Mr. Wesley set forth an analysis of this treatise, for the purpose of exposing its monstrous doctrine, and concluded in these words: "The sum of all this:—one in twenty (suppose) of mankind are elected; nineteen in twenty are reprobated. The elect shall be saved, do what they will; the reprobate shall be damned, do what they can. Reader, believe this, or be damned. Witness my hand, A—— T——." Toplady denied the consequences, and accused Mr. Wesley of intending to palm the paragraph on the world as his. "In almost any other case," said he, "a similar forgery would transmit the criminal to Virginia or Maryland, if not to Tyburn. The Satanic guilt of the person who could excogitate and publish to the world a position like that, baffles all power of description, and is only to be exceeded (if exceedable) by the Satanic shamelessness which dares to lay the black position at the door of other men."

Most certainly Mr. Wesley had no intention that this passage should pass for Mr. Toplady's writing. He gave it as the sum of his doctrine; and stripping that doctrine of all disguise, exposed it thus in its naked monstrosity. After vindicating himself by stating this, he left Olivers to carry on the contest with his incensed antagonist. This provoked Toplady the more. "Let Mr. Wesley," said he, "fight his own battles. I am as ready as ever to meet him with the sling of reason and the stone of God's word in my hand. But let him not fight by proxy; let his cobblers keep to their stalls; let his tinkers mend their brazen vessels; let his barbers confine themselves to their blocks and basons; let his blacksmiths blow more suitable coals than those of nice controversy: every man in his own order." And because Olivers had been a shoemaker, he attacked him on that score with abusive ridicule, both in prose and in rhyme.*

* 'In private, however, Toplady did justice to this antagonist. After a chance interview with him, which, for its good humour, was creditable to both parties, he

One of the acutest metaphysicians of the present age, the Rev. Samuel Drew, (of England,) informs us himself, in the preface to one of his works, that he was originally a shoemaker, and learned to read, and to spell in fact, by dint of application, at the same time that he performed the daily labours of his trade. His father was a labouring man, and though not ignorant of the importance of education, yet was in such circumstances as not to be able to afford him any, except that acquired at a little reading school, in which he merely acquired a knowledge of the letters of the alphabet. Here his education ended. To a writing school he never was promoted; and when afterward, toward the close of his apprenticeship, he learned to read, yet so contracted was his knowledge of the import of words, that he was obliged to keep a dictionary continually by his side, and constantly to refer to it whilst reading. By this process, though tedious, his difficulties gradually wore away, and the horizon of his knowledge became delightfully expanded. These facts are here mentioned, in connexion with this brief notice of Mr. Olivers, with a hope, as Mr. Drew remarks in his own case, that they may afford encouragement to others, who, poor and unknown, may be struggling with adversity, and attempting to emerge from obscurity. And if they add another example to the many which might be adduced that in *England* 'poverty and the want of education are no obstacles to patronage and support,' how much more in *America*? Mr. Drew's works, 'On the Immateriality and Immortality of the Human Soul,' 'On the Identity and General Resurrection of the Body,' and 'On the Being, Attributes, and Providence of the Deity,' with many other miscellaneous productions, may serve to show to what, with God's blessing, even a poor 'shoemaker' boy, as he was, may attain, by industry, sobriety, piety, and love of letters. The case of our own *Franklin* also, the printer boy, is too well known to need being more than named. That Thomas Olivers, originally a shoemaker, was a very respectable controvertist and prose writer, the little volume above mentioned, entitled 'Olivers' Refutation,' will be sufficient to show. Were it not so, as Mr. Southey very justly remarks, his treatise would not have been sanctioned by Wesley, and praised by Fletcher. In truth, although the 'Vicar of Broad Hembury,' who had been 'bred at Westminster,' was provoked at what he seemed to think the personal indignity of being left by Mr. Wesley to be managed by a 'shoemaker,' yet he found in Mr. Olivers an antagonist neither to be despised, nor easy to be handled; and after a private 'chance interview' with him, had the magnanimity to do justice both to his understanding, and to the agreeableness of his manners.

says, to a correspondent, "To say the truth, I am glad I saw Mr. Olivers, for he appears to be a person of stronger sense, and better behaviour, than I imagined. Had his understanding been cultivated by a liberal education, I believe he would have made some figure in life." I have never seen Olivers's pamphlet, but he had the right side of the argument; and, if he had not maintained his cause with respectable ability, his treatise would not have been sanctioned (on such an occasion) by Wesley, and praised by Fletcher.—*Southey*.

We will now introduce the reader to Mr. Olivers as a writer of sacred poetry.

'Amongst anonymous hymns, [says a reviewer in Blackwood's Edinburgh Magazine,] Mr. Montgomery particularly directs our attention to one which he calls "a noble ode," by an unlettered man, as one that of itself amply refutes the slander (by whom, pray, uttered?) that hymns are necessarily the least intellectual or poetical species of literature. There is not, he avers, in our language, "a lyric of more majestic style—more elevated thought or more glorious imagery; its structure, indeed, is unattractive, and on account of the short lines, occasionally uncouth; but like a stately pile of architecture, severe and simple in design, it strikes less on the first view, than after deliberate examination, when its proportions become more graceful, its dimensions expand, and the mind itself grows greater in contemplating it.'"

We have already mentioned that the author of this hymn was Mr. Olivers, and as the 'First Part' only of it is found in our collection, we shall here copy it entire from Blackwood.

'THE GOD OF ABRAHAM.

1 The God of Abraham praise,
Who reigns enthroned above;
Ancient of everlasting days,
And God of love;
Jehovah, Great I Am!
By earth and heaven confess'd;
I bow and bless the sacred name,
For ever bless'd.

2 The God of Abraham praise,
At whose supreme command
From earth I rise and seek—the joys
At his right hand:
I all on earth forsake,
Its wisdom, fame, and power,
And Him my only portion make,
My shield and tower.

3 The God of Abraham praise,
Whose all-sufficient grace,
Shall guide me all my happy days,
In all his ways:
He calls a worm his friend!
He calls himself my God!
And he shall save me to the end,
Through Jesus' blood.

4 He by himself hath sworn;
I on his oath depend;
I shall on eagle's wings up-borne
To heaven ascend;
I shall behold his face,
I shall his power adore,
And sing the wonders of his grace
For evermore.

PART SECOND.

5 Though nature's strength decay,
And earth and hell withstand,

To Canaan's bounds I urge my way,
At his command:
The watery deep I pass,
With Jesus in my view;
And through the howling wilderness,
My way pursue.

6 The goodly land I see,
With peace and plenty bless'd;
A land of sacred liberty,
And endless rest;
There milk and honey flow,
And oil and wine abound;
And trees of life for ever grow,
With mercy crown'd.

7 There dwells the Lord our King,
The Lord our righteousness,
Triumphant o'er the world and sin,
The Prince of Peace:
On Sion's sacred height
His kingdom still maintains;
And glorious, with his saints in light,
For ever reigns.

8 He keeps his own secure,
He guards them by his side,
Arrays in garments white and pure,
His spotless bride;
With streams of sacred bliss,
With groves of living joys,
With all the fruits of paradise,
He still supplies.

9 Before the Three in One,
They all exulting stand;
And tell the wonders he hath done,
Through all their land.
The list'ning spheres attend,

And swell the growing fame,
And sing in songs which never end,
The wondrous Name.

PART THIRD.

- 10 The God who reigns on high,
The great archangels sing,
And "Holy, Holy, Holy," cry,
"Almighty King!
Who was, and is the same,
And ever more shall be;
Jehovah—Father—Great I Am!
We worship Thee."
- 11 Before the Saviour's face
The ransom'd nations bow;

O'erwhelm'd at his Almighty grace,
For ever new:
He shows his prints of love,
They kindle to a flame,
And sound through all the world above.
The slaughter'd Lamb.

- 12 The whole triumphant host
Give thanks to God on high;
Hail, Father, Son, and Holy Ghost,
They ever cry;
Hail, Abraham's God and mine,
I join the heavenly lays;
All might and majesty are thine,
And endless praise.'

RELIGION IN GERMANY.

IN our April number we alluded to 'Dwight's Travels in Germany,' as an interesting work, though issued, we regretted to be obliged to say, in a very slovenly dress, both as to its style, and its typographical execution. Had the volume been pruned down to about two thirds of its present size, and the original letters, of which it is composed, been more carefully revised and corrected, it would doubtless have been more creditable to the author, and more satisfactory and pleasing to purchasers and readers, though perhaps not to the printer. We are, nevertheless, much indebted to Mr. Dwight for the copious details which his volume contains, in a familiar epistolary style, and particularly in regard to the religion and the literature of Germany. For though, in that great deep of theological and literary speculations, we see much that is wild and visionary, and much to deplore, yet it is an acceptable service to us to have been made acquainted even with its rocks and its quicksands. On the subject of education in Germany, the Universities, the numerous and immense Libraries, and the unparalleled devotion to the interests of literature in general in that country, Mr. Dwight seems to have bestowed special attention, and is very particular and full in the information which he communicates. We cannot indeed concur in all his sentiments and suggestions on these topics. Yet they are in general well worthy of the attentive consideration of those who take an interest in the cause of education, and especially of those who have this growingly important cause immediately in charge. There may be much to be learned for imitation, and perhaps much more to shun. And even the licentiousness which reigns in most of the German seats of learning, will teach us at least the sad and monitory lesson of the blighting effects of the endlessly varied forms of infidelity with which it is usually found connected, and of that meretricious 'rationalism' which would obtrude itself upon the world as a substitute for the fair, and simple, and chaste, and beautiful form of primitive Bible Christianity.

It is not our design to enter into a formal review of Mr. Dwight's work. The remarks already made are intended merely as an

introduction to some quotations which we purpose to make from it, in relation to the present state of religion in the Protestant church of Germany, a subject to which Mr. Dwight devotes some thirty octavo pages, in his 17th letter. He premises, however, that the difficulties in preparing such an account were great : that few publications could be found from which a traveller could derive satisfactory information : that the Germans themselves have a very imperfect knowledge of the subject, or are unwilling to communicate it to others : that Germany is divided into thirty-five distinct governments, besides four free cities, and that these divisions contribute not a little, in addition, to embarrass the inquiries of a traveller. In those divisions also in which the Catholic religion predominates, it is next to an impossibility, says Mr. Dwight, for a stranger to gain much definite information respecting the state of Protestantism. The passages from which we make our selections are confined principally to the churches of Prussia.

‘In Prussia there are but five sects ; the Jews, the Mennonites, the Catholics, the Reformers, or those who belong to the Reformed church, and the Lutherans. In 1817 there were 127,345 Jews, in 1822, nearly 150,000. In the former year there were 15,333 Mennonites, in the latter not quite fifteen thousand. The Catholics in 1817 amounted to 4,023,513, and in 1822, to 4,422,873. The Protestants, in 1817, exclusive of the Mennonites, were 6,370,380, and in the last mentioned period they had increased to almost 7,100,000. At the time of my leaving Berlin, the census for 1825 had not been published. The accounts which have been given you of the census of Prussia for that year, were written down from the lectures of the professor of statistics in the Berlin university ; but as I was not present when he gave a numerical statement of the sects of this country, I can only refer you to a comparison of their proportional increase, from 1817 to 1822, to form a pretty accurate idea of their numbers the last year, when the whole population amounted to 12,003,810 inhabitants. During my residence in Prussia I made unwearied efforts to gain accurate information on this subject, but my success was not answerable to my anticipations. My information is principally derived from conversations with the clergy, and the professors of the universities.

The Jews here are almost exclusively Rabinnical in their creed. Most of them reside in Prussia[n] Poland, though they are to be found in small numbers in all the large towns. Those living in the metropolis are more intelligent, and less intolerant than most of the Israelites of the present day.

The Mennonites form a distinct sect in most of the German states. They are the followers of Simon Menno, who was born in Friesland in 1505, and died in 1581. At the age of thirty-one he renounced the Catholic religion, and soon after travelled through Holland, Germany, and Russia. In these countries he assembled the Anabaptists, forming them into congregations. He introduced a severe discipline into his churches, and by his talents and example soon acquired many followers. They still exist in considerable numbers in Holland, Switzerland, and Russia. In the former country there were, in 1823,

85,000, in the latter, 6000. In Germany they are much less numerous than formerly.

The Mennonites esteem it unlawful to take an oath either of allegiance or in the courts of justice. They refuse to fight for the defence of the country, and reject infant baptism, but baptize all who have arrived at adult years. Previous to the administration of this ordinance they are not permitted to come to the sacrament, but afterwards they are allowed to partake of it; as baptism is also a substitute for confirmation. Most of them perform this ceremony by sprinkling, though a small minority insist upon three immersions. The Mennonites are not unanimous in their opinions, some being much more strict than others in their creed and discipline. For vicious conduct, they excommunicate any one of their members. Those who practise immersion, allow no other baptism to be valid; and if a Mennonite, who has been sprinkled, wishes to unite with them, he must be immersed before they will receive him. There are several congregations of this sect in Danzig, and in the vicinity of that city; who, with the Mennonites of Switzerland and Flanders, belong to the strictest class. They carry their bigotry to such a degree, as to excommunicate any one of their members who is married to one who is not of their sect. Formerly they wore a particular dress, though at the present time few of them retain this outward mark of sectarianism. In Switzerland, particularly on the Jura mountains, there are a few congregations who esteem it unlawful to wear buttons on their clothes, fastening their coats with hooks and eyes as a substitute. They are called *Hefter*, from the German word *Heften*, to fasten. These individuals, with a few of the Mennonites of Prussia, still believe it unlawful to shave, wearing their beards as long as those of the French drum-majors. The Mennonites universally condemn luxury in furniture and dress; and those who live in Danzig and its vicinity, formerly excommunicated all those who had their pictures taken. This latter article of their creed, however, was expunged some years since.

The majority of the Mennonites live in the villages, and there are no congregations in the towns, except in Danzig, and in one or two other cities. Among these some have acquired considerable fortunes; and of this class a few, from their comparative liberality towards other sects and from their superior style of living, are regarded as unbelievers by their brethren. They are not thought by other sects to be distinguished for their piety; not that they are very often openly immoral, but they are represented as being much more desirous of laying up for themselves earthly treasures, than those which will never fade. As a sect, they are industrious and wealthy. They were visited a few years since by a Mr. Bott and Mr. Ancas, who were sent out by a society in England, to examine their churches. Since that time they have united themselves with the Baptist missionary society of England, and have placed their contributions, as I have been informed, at the disposal of that body. You will observe by their relative numbers in 1817 and 1822, that they have decreased a few hundreds, and the cause of this decrease was the severe fines they have been compelled to pay, for not performing military service. The laws of Prussia require every man to serve three years in the army. The government

fearing, if this sect were to be exempted on account of their creed, that not a small number of the young Prussians might join them to avoid this odious service, passed a law soon after the battle of Waterloo, that every one who refused to enter the army, should pay a very heavy penalty. Some of our own citizens would undoubtedly, like many of the Germans, regard this law as an outrage upon the rights of conscience and the purse. As the existence of Prussia, as a kingdom, depends on her army, the government find no difficulty in justifying this coercive measure.

The Catholics reside principally in the Rhine provinces, in Silesia, and in Prussian Poland. In common with all other sects, they enjoy the same rights as the Lutherans. There are two Archbishops, at Cologne and Posen, who stand at the head of this church; the former directing its concerns in that part of Prussia which borders the Rhine, and the latter in Silesia and Prussian Poland. They are, however, subjected to the supervision of the Minister of ecclesiastical affairs; but the limits of his authority are prescribed by the treaty made a few years since between the Prussian government and the Pope. Monachism still exists in this country. Most of the convents (of which there are sixty-nine for monks, and twenty-one for nuns,) are in Silesia, in Prussian Poland, or near the Rhine. As a body, the Catholics are much more enlightened than their brethren in southern Germany.

The Reformed church is less flourishing than it was a century since. In 1817, there were less than three hundred thousand persons belonging to it, and since that period they have considerably diminished. During that year, Frederick William made an effort to unite the Lutheran and Reformed churches of Prussia; and gave to the new body the name of the *Evangelical church*. Many individual churches of each sect have thus been united, but what proportion I have found it impossible to ascertain. Others have partially enrolled themselves under the banners of the Evangelical church, and congregations have been then separated into two parts. Where these churches have thus been divided, as many have been in the province of East Prussia, and if I mistake not in one or two other provinces, those remnants of the Reformed congregations which are unable to maintain a clergyman, are visited occasionally by preachers of their own denomination, who perform divine service and administer the sacrament.

The approved books of this church are the Heidelberg Catechism, and the Decision of the Synod of Dortrecht. The dress of the clergy, the rules respecting ordination, confirmation, baptism and festivals, are the same as in the Lutheran. The service differs from that of the latter in minutiae. In one of them when repeating the Lord's prayer, they say, "*Vater unser*"—Father of us; and also, "*erlöse uns von dem Uebel*," deliver us from evil, or the evil: in the other, "*Unser Vater*," our Father; and "*erlöse uns von dem Bösen*," deliver us from the evil one, or the devil. The Lutheran clergy use wafers in administering the sacrament, while the Reformed reject them, making use of bread. The Evangelical church has endeavoured to unite the two modes by introducing long wafers, which they break.

Predestination, as taught by Calvin, was formerly believed exten-

sively by the clergy and laity of the Reformed church, and by the Lutherans to some extent. To prevent this heresy, as the latter sect esteemed it, from gaining ground, the theological professors of Leipzig and Jena, during the latter half of the 16th century, prepared a work entitled *Formula Concordiae*, which was afterwards adopted as one of the approved books of the Lutheran church. This has not however entirely succeeded in eradicating this "heresy" from either church. This doctrine is still believed and preached by the clergy of Elberfeld, and by some of those residing in the province of Kleve Berg on the Rhine. In the Reformed church, however, it is now much less generally received than formerly, the number who believe it being relatively but little greater than in the Lutheran.

In the Lutheran church it is the custom for parents to make a present to the clergyman who officiates at the confirmation of their children, but in the Reformed, this is never done. In almost all the churches of the former sect, a picture is placed over the altar, delineating some one of the great events of our Saviour's life, or of one of the apostles. A crucifix, with two wax candles, is also placed on the altar of every church. These ornaments have not been admitted into the Reformed churches, as they are regarded by them as remnants of the Catholic religion, for which they entertain very little respect. After the sermon and confession are ended, the clergyman of the Lutheran church sings a short prayer, standing with his face to the altar and his back to the congregation; the manner of singing being almost exactly the same as in the Catholic mass at the Quirinal. All the congregation then sing, Amen, dwelling upon it nearly a minute. He then turns to the audience, and sings the benediction which Aaron pronounced when he blessed the children of Israel: "*The Lord bless thee and keep thee; the Lord make his face shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace.*" The congregation then respond with an Amen, dwelling upon it as before. The first part of the Lutheran service is not admitted into the Reformed church. These differences are so small and so unimportant, that they would probably have been long since forgotten, had not a real obstacle existed, which most of the Reformed churches have regarded as insufferable: I here refer to the doctrine of Consubstantiation. The Augsburg Confession admits this; while the Heidelberg Catechism rejects it. This is the principal reason why the Reformed church has always refused to unite with the Lutheran, and this is the great obstacle in the minds of those who refuse to join the Evangelical church. In the Lutheran, there are very few who believe this doctrine at the present time, probably not one in a hundred. It remains, however, a part of their authorized catechism and creed.

The Lutheran church is much the most numerous, and contains more than half of the population of the kingdom. I will now endeavour to present you as accurate a picture of it as I can draw, under the following outlines, although it is far from being as satisfactory as could be wished:

CONFIRMATION. Every child must be confirmed. At thirteen years of age he is sent by his parents to the clergyman of the parish to which he belongs, to inform him that he is old enough to receive religious

instruction, preparatory to confirmation. As soon as the class of children immediately preceding have been confirmed, all those who have reached the age of thirteen years are required to repair, once a week, to the house of their pastor, to receive from him that instruction in the great doctrines of their church, which is indispensable to admission within its pale. They are thus taught two hours every week during the year, except the six weeks previous to their confirmation, when they are instructed four hours weekly. No one is permitted to partake of the sacrament who has not passed a year in this preparatory course. To communicate theological knowledge in this manner, is as much the duty of a Lutheran clergyman, as preaching or baptism. It is given gratuitously, and at the end of the year the children are examined, and if found to possess the necessary acquaintance with religious truth, a certificate is given them that they have passed through the course necessary to church membership, when they are publicly confirmed. It is illegal, however, to confirm them before fourteen* years of age, though in a few cases from inattention of the parents, or from some other cause, they are not confirmed until fifteen or sixteen.

Confirmation usually, if not always, with the exception of Palm Sunday, takes place on a week day. The ceremony is similar, if I mistake not, in all the churches. The following description of it is drawn from a confirmation, at which I was present in Berlin. The candidates for this rite, first sing for about half an hour, when the clergyman makes a prayer. After the prayer is ended, he preaches a sermon, addressed particularly to the children, exhibiting the great blessings resulting to themselves and to the world, from the introduction of the Christian religion; the duties devolving upon them from this public avowal of their belief in Christianity, &c. They then approach in pairs, and kneel before him; when placing his hands on their heads, he blesses them, saying, "*May the Lord bless thee and keep thee; the Lord make his face shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace.*" After all of them have received this benediction, they enter the sacristy, and write their names in the church records, after which the clergyman gives them a certificate of confirmation, and on the succeeding sabbath they partake of the sacrament.

BAPTISM. This ordinance is administered at any time the parents may desire, during the first six weeks after the birth of the child. This rite is usually performed in the churches, but occasionally in the houses of the parents. When administered in the church, the child is always presented by the nurse, the parents being rarely, if ever, present, and although present, they are always represented by a godfather and godmother. When it takes place in the house of the parents, they are usually witnesses of the ceremony, but all promises respecting the child are made by sponsors. Baptism is usually administered on a

*In Hanover, and I believe in some other German states, young girls, neither enter into society, nor curl their hair, until the day they are to be confirmed. To this day they look forward with as much interest, as does the student in one of our colleges, to the reception of his diploma, which is to be his passport into the busy scenes of life.

week day ; rarely, if ever, on the sabbath, unless at private houses. The clergyman supports the head of the child with his left hand, its body resting on his left arm ; and the face of the infant being held downwards, the water is poured from a cup, or from the palm of the hand, on the back of the head. This is not, perhaps, the universal mode of performing the rite, but in every instance where I have been present, it has been administered in this manner. If one of the parents is a Protestant, and the other a Catholic, the sons are baptized by a clergyman of the same religious persuasion as the father, and the daughters by one of the church to which the mother belongs. No Jew can receive baptism, until after the consent of the consistory has been obtained, and this cannot be given, until from the police of the place where he resides, satisfactory evidence has been procured of his being a moral man, and a peaceable citizen. The administration of baptism is universal in the Lutheran church, as all parents are required by law to present their children within six weeks after their birth. The Lutherans, and those belonging to the Reformed church, consider this as the passport, and indeed, as the only one to the name of a Christian ; and that without it, no one is worthy of receiving this appellation. In conversing a few days since with one who was not distinguished for his theological researches, I informed him that some of the sects in our country baptized only the children of those who had made a public profession of religion. He seemed much surprised, and said, "A large number of your countrymen then must be heathen." "Why so?" was my reply. "Because they have not been baptized," was the answer.

THE LORD'S SUPPER. This ordinance is administered to all those, who, after they have been confirmed, express a wish to partake of it. On such occasions it is necessary to go to the sacristy of the church one or two days before and write your name. The sacrament is always administered immediately after the service is ended. When there are two clergymen, they both officiate standing on the sides of the altar, whither the communicants advance in pairs to the clergyman who distributes the bread, and who salutes them as they approach. He then presents it to them, saying, "This is the body which was broken for you, &c." They then proceed behind the altar to the other clergyman, who hands them the cup, and says before they partake of it, "This is the blood of the New Covenant," &c. The clergymen distribute the emblems alternately. After the males have all partaken, the females, having taken off their bonnets, then advance in pairs to the altar ; and the ceremony in both cases is precisely the same. This mode is very slow, requiring several hours where the communicants are numerous ; and is exceedingly inconvenient during the winter, as the churches in the cities of this country, like those of France and Italy, have usually stone pavements instead of floors. During the whole ceremony the choir of the church sing, making a small pause while the preacher is addressing the communicants. Each one, after leaving the altar to go into the church,* drops a piece of money into

* I use the word church here in opposition to the altar, which is separated from the body of the church by a railing, like the altar of the tribune in Catholic cathedrals.

a box, which is placed there to receive their contributions. There is something so terrestrial in the effect produced by the jingling which strikes upon your ear during the address of the clergyman, that the solemnity of this ordinance is not a little diminished. In all the Lutheran churches where I have been present, you see five or six men during the time the congregation are singing, busily engaged in moving long poles with satin bags attached to them, over the heads and between the bodies of the worshippers; while the rattling of *groschen* reminds you of your banker, quite as much as of the house of God. This perhaps is fastidiousness on my part; but be this as it may, there are few sounds which affect my ear more unpleasantly.

Many of the Lutherans partake of the sacrament several times a year; some only once; and others very rarely, perhaps never, during life, after their confirmation. It is administered every Sunday, if any persons have previously written their names on a paper kept in the sacristy, expressing a desire to receive it. There are many sabbaths, however, when no such wish having been expressed, this ordinance is not celebrated. You will observe from this statement, that the word church has an entirely different signification with the Lutherans, from that which is given to it by most of the denominations of our country. The church here means every one who believes in the Lutheran creed; or, in other words, who has been confirmed by a Lutheran clergyman. To be confirmed, it is only necessary to understand theoretically, the most important doctrines contained in the approved books of faith and discipline, and to be acquainted with the Bible. Though the Lutheran church admits the doctrine of regeneration, this change is not considered necessary to confirmation. Many clergymen, in their religious instructions to the children previous to the celebration of this rite, explain to them without doubt the duties that will devolve upon them by the subsequent avowal of their belief in Christ, as the Saviour of the world; but at so early an age, it is almost impossible for the child, however faithful the teacher may be, to form an adequate idea of the nature of that covenant which he makes with his Redeemer. It is probably owing to this, that so many persons entirely neglect the sacrament during most of their lives, especially as confirmation is considered by most of them as tantamount to discipleship. This preparatory course of instruction is indeed an admirable regulation, and might be introduced into all our American churches with the happiest results. It is received, however, at too early an age in the Lutheran church; for no child of fourteen is capable of deriving half the benefit which he would probably receive when at the age of eighteen or twenty. In the one case he is the mere recipient of certain doctrines that are merely impressed upon his memory; in the other he acquires, to say the least, an intellectual view of the great truths of religion, and is often prompted by the interest they excite to make investigations for himself. As it is practised here, an hereditary belief is all that is acquired; and with the reception of confirmation, while every one considers himself as belonging to the church of Christ, he rarely reflects afterwards upon the danger of coming unworthily to the communion table.

As there is no visible church, there are at the same time no church

meetings for prayer; and no opportunities are presented to that body for making a united effort in the cause of religion. No one ascertains, unless by accident, that there are others whose sentiments on this subject may correspond with his own. If there is an unusual interest felt on the subject of religion, it is not the result of effort; and then there is no rallying point where they may meet to promote it. The mode of living in Europe renders this still more difficult. The houses on the continent are several times as large as those in the United States; and rarely does a single family occupy more than one story, and often only a part of one. They live within themselves to such a degree, as for years to be ignorant of the occupation, and often of the names, of those dwelling under the same roof. No one asks what his neighbour is doing; and unless the latter possesses more than usual curiosity, he reciprocates this politeness with equal indifference. An American can form no idea of this retirement. I have lived for months in many of the cities of Europe, without even knowing the face of an individual inhabiting the same building, except those of the family of whom my rooms were hired, and of the porter. From this comparative retirement, two persons equally interested in the subject of religion, may inhabit the same mansion for years, and continue perfect strangers; and should a few individuals residing in the same or in different houses meet regularly for private prayer, they may be entirely ignorant that any similar assembly exists in the city. As they have no visible church, they have no regular accounts of the state of religion throughout the kingdom. The government receives, without doubt, annual reports of the number of children confirmed; but these I believe are never published, as I have never heard of them; and were these made known, they would furnish the only means of forming an idea of the state of religion. "What is the present state of the Lutheran church;" has been asked by me perhaps fifty times. "We have no means of ascertaining," was the universal answer.

DISCIPLINE. As all belong to the church by confirmation, it is impossible, at the present time, for the clergymen who are desirous of introducing discipline, to persuade the people to consent to it. Were the majority of the nation to desire it, the consent of the government must first be procured, for by them all laws are enacted relating to religion. Prussia has so long enjoyed the greatest latitude of creed, that the monarch would find it almost impossible to carry such a law into execution. In the beginning of the last century, there was a severe discipline in both the Lutheran and Reformed churches. Frederick William I. then published a law, that all persons guilty of theft, adultery, fornication, blasphemy, profanity, &c, should make a public confession. The offender was required to go to the house of the clergyman, and confess his sin, and then follow him to the church. After the sermon and prayer were ended, the preacher addressed the congregation in these words: "Beloved brethren, there is now standing before you an individual named N. N., who has committed the grievous sin of——, and because this offence is burdensome to you, we will supplicate the Father of mercies for this fallen sinner." He then asked the following questions, which the offender was required to answer standing.

1st. I ask thee, N. N., whether thou hast broken the —— command, and hast offended the weak, and troubled the contrite? Answer. Yes.

2d. Art thou sorrowful on account of this sin, and wilt thou be reconciled again with the Almighty God? Answer. Yes.

3d. Art thou convinced that the all-merciful God sent Jesus Christ into the world to seek those who are lost, and receivest thou the grace and the life which he has acquired, with a believing heart? Answer. Yes.

4th. Hast thou resolved in earnest to mend thy wicked life? Answer. Yes.

The preacher then said, "May the eternally gracious God, who has no pleasure in the death of the sinner, be gracious and merciful unto thee, and forgive thy sin." He then declared that he was received again as a member of that church.

Frederick the Great, in the year 1746, entirely abolished public confessions; assigning as a reason, that it rather embittered than improved the heart of the individual, besides giving rise to scandal, and to other evils that were still greater. As a substitute, he ordered that when any such offence had been committed, the clergyman should take one of his brethren with him, go to the house of the individual, and without making it known, should warn him in private, and exhort him to lead a better life. The confession thus made, the clergyman was required to keep secret. If he divulged it, his place was forfeited. Since that period there has not been a public confession in the Lutheran church of Prussia. A few of the clergy still lament that the law enacted by Frederick William I. has been abolished; the great majority of them, however, think this statute much too severe. A few, with whom I have conversed, are very desirous of seeing confirmation abolished, and their church placed, as to membership, on the same footing with the Presbyterian in our country. Most of them, however, are very much opposed to such an alteration, and say, that "as God knows who are his people, this is not necessary." Public confessions have not only ceased in the Lutheran and Reformed churches in Prussia, but also throughout all the German states. An instance occurred in Würtemberg about forty years ago. Since that time there has not been a single instance of public confession in either of these churches in Germany. In a church like the Lutheran, where children are confirmed at fourteen years of age, and that too from the influence of custom and of law, such a regulation as the public confession enacted by Frederick William I. is excessively severe. Many of the large cities are now so corrupt, that were this law to be revived, and to become universal in its application, the clergy would find not a small part of their time employed in attending to its enforcement.

FESTIVALS. In the Lutheran church there are many festivals, though few in comparison with those in the Catholic. The three greatest are *Oestern*, or Easter, *Weinacht*, or Christmas, and *Pfingsten*, or Whitsuntide. Each of these lasts two days. During these, as well as the other festival days, divine service is performed in the churches, to which about one tenth part of the population resort. The shops are

closed while the churches are open, but can be opened during the rest of the day. The other festivals are,

Charfreitag, or good Friday.

Busstag, a day for fasting and prayer. This has been declared by the government to be one of the great festivals of the church. Balls and other amusements, which were previously allowed, are forbidden. On this day the moral law is preached, particularly in its reference to Christianity.

Todtenfeiertag. This festival has been established within a few years, to keep alive the recollection of their deliverance from bondage, as well as the memories of those who perished in breaking the yoke of Napoleon. In every church in Prussia, the names of those who died in this struggle are painted in large letters on tablets which are suspended against the walls. As the fourth of July* was the day of the second capitulation of Paris, the king has ordered that this festival shall be held at that time, and be ushered in by the ringing of bells. The altars of the churches are then dressed in black, and the children of all the schools are required to go in procession to the church, singing a hymn. The clergymen are ordered to preach from the 1st of Maccabees ix, 10, making allusion to those who fell in that holy contest in such a manner, as to awaken patriotic feelings in the hearts of their auditors.

Himmelfahrtsfest, or the Ascension day. This, by a royal order, dated 1789, is declared to be one of the great festivals.

There is also a festival which is held on the sabbath, soon after the harvest has been gathered. This corresponds with the Thanksgiving day of the New England states.

Palm Sunday is also observed. The children are not unfrequently confirmed at this time.

Busstag is another of their festivals. On this day the sacrament is administered to great numbers.

If I mistake not, these are all the festivals in the Lutheran church of Prussia. In Saxony, however, there are many more, which are still observed in Saxon Prussia. There, and in Saxony, the four great festivals of Easter, Christmas, *Busstag*, and Whitsuntide, continue three days each. The first day is observed as a day of repentance, the second as a day of fasting, and the third as a day of prayer. All the Prussian festivals are observed in Saxony, excepting the *Todtenfeiertag*. Besides there are

Grün Donnerstag, established in commemoration of the day when our Saviour instituted the ordinance of the supper. This in Prussia is not considered as one of the legal festivals, though divine service is performed, and the sacrament is administered.

Johannistag. This festival was established in honour of John the Baptist.

Mariaverkündigungstag, or Annunciation's day.

Mariaempfangnisstag, or Conception day.

Die Heiligendreikönigstag, the three holy Kings' day. This is in

* It is a singular coincidence, that the Prussians should celebrate their day of freedom, as they style it, on the same day that we commemorate the independence of our own country.

commemoration of the wise men of the east, who came to Bethlehem to see the Saviour who was to be born. How the Saxons learned that there were but three, and that they were monarchs, I am ignorant. The three last mentioned festivals are also observed in the Catholic church.

Michaelis, or Michaelmas, is extensively observed.

There are two other festivals observed in Saxony, and all include more than twenty days in the year. Though there are many more days of this character observed in the Catholic church of Spain, and in some parts of Italy, the number in Bavaria will not greatly exceed this. It is a singular fact, that the Catholic church in Saxony has not so many religious festivals as the Lutheran. This, it is believed, is the only example in the history of Protestantism. The festivals of the Lutheran church of Germany exert an auspicious influence, so far as they draw the inhabitants to public worship, but the impressions there made are counteracted by the amusements which always succeed them when the weather is pleasant. In the cities, only a small part of the inhabitants observe them in a religious manner; in the villages the proportion is greater. The time thus lost in Saxony, is three fourths of a month. Were these days past industriously, there would be a great difference in the temporal prosperity of the people. I say lost, because to a great extent they are mere days of amusement, because also a religious festival which is not observed, almost invariably exerts an influence unfriendly to morality. But, although Protestant Germany has gone to one extreme, in some of the churches of the United States we have vibrated to the other, in our total neglect of these days. Our Puritanical ancestors, under the influence of persecution, concluded that every thing which belonged to the English church was of course defective, and accordingly abolished every festival. They shunned Charybdis, and struck against Scylla. We celebrate the anniversary of that day when we declared ourselves free from the yoke of Britain, with bells, and cannon, and songs, while that day, which gave moral liberty to mankind, is by many sects forgotten. We carouse on the birth day of our great political liberator; but how many congregations are there, which never assemble to commemorate the natal day of Him, who broke the fetters of death, and rose triumphant over the grave. What, if we cannot ascertain the day with certainty; should it be for this reason neglected? We should not adhere so closely to the letter, but endeavour to feel a little more of the spirit of thanksgiving for that atonement which offers to us a deliverance from a bondage, infinitely more galling than all temporal slavery. The Lutheran gentlemen with whom I have conversed on this subject, could hardly believe me, when they were told, that even Christmas was not a festival in the Congregation[al] churches of our country. They seemed almost inclined to ask, why we called ourselves Christians.

THEOLOGICAL CANDIDATES. Every theological student who is desirous of obtaining a license to preach, must procure certificates from the university where he was educated, that he has attended the necessary lectures for three years; and if some time has elapsed since he left the institution, he must present one also from the superintendent or

from the inspector of the diocese where he has been residing since that period. These he presents to the consistory, and by that body he is examined in Hebrew, Greek, and Latin, grammatically and exegetically, in church history, dogmatical theology, &c, &c. Some weeks before his examination commences, he receives a text from the consistory, which he must take as the subject of a sermon, to be preached before them. One or more dogmatical and exegetical treatises he is required to read at this time. If he is found upon examination intellectually qualified, he receives a license to preach. Formerly it was necessary for him to state his belief in the inspiration of the Old and New Testaments, but this affirmation is not now required. In some of the German states, the candidates promise, that they will never preach against any of the doctrines contained in the Augsburg Confession; but every one is left to form his own opinion as to the character of the Bible. The consistory could not with justice require a belief in Revelation, for not one in five of the members of those bodies in Germany believes in the inspiration of the Old Testament, and not a small number reject that of the New. If a student is not intellectually qualified, he is required to pursue his studies a year longer, if any hope is entertained that he will eventually be competent for his station; but if not, he is advised to abandon all thoughts of preaching, and to pursue some other employment. Cases of this kind not unfrequently occur, for the government of Prussia feel very desirous of elevating the intellectual character of this, as well as of the other professions. I have heard it stated, that there had been one or two instances recently in this country, where candidates were refused a license on account of their holding heretical opinions, but the truth of this assertion is doubtful, as the individual who informed me could give no satisfactory information on the subject. There is a law, if I mistake not, still in existence, requiring the consistory to see that the student embraces this profession from the dictates of conscience, and that he has proper religious impressions of its duties. As that body interpret for themselves, the want of belief in Revelation is not considered as incompatible with the law. The great questions with the consistory are,—Is his mind sufficiently enlightened? Is he capable of discharging the duties incumbent upon a pastor? If the answer is affirmative, the cases are certainly very rare, where a want of faith would prove any obstacle to his receiving a license. By exhibiting this certificate, he is allowed to preach in any of the provinces of Prussia.

After a candidate has been licensed for a year, he then presents himself before the consistory, to be examined *pro Ministerio*, provided he has been invited to take the charge of a particular parish. He exhibits his previous certificates, and brings with him two sermons, one of which he pronounces before some, at least, of the members of that body. He is then examined in the German language, in Greek and Hebrew exegesis, in Latin, to ascertain whether he can speak and write it correctly, in the history of dogmatical theology, in ecclesiastical history, philosophy, theological literature, the mode of catechising children, in the composition and delivery of a sermon, &c, &c. If he exhibits a good knowledge of these subjects, he receives the certificate *pro Ministerio*, and can be immediately ordained. This second

examination is very similar to the first in relation to the subjects, but is much more severe. If he is settled within a year from this period, no other examination is necessary, but if more than a year elapses previous to his ordination, he is required to appear before the consistory a third time, and is then examined not on all subjects above mentioned, but principally on those which are exclusively theological. This is however rather a conversation, than examination.'

The above extracts, particularly under the last head, amply, though lamentably, illustrate the remarks in our last number, in regard to the Christian Spectator's sneer on the subject of '*man-made ministers*.'

A REPLY TO MR. ALEXANDER M'CAINE.

Concluded from page 219.

SECTION IX.—*Bishop Asbury.*

THINKING as we do, says the American Quarterly Review, that it is good for the world to have some fine and exalted models for its imitation, we cannot but express our belief that the writer who attempts to filch from the illustrious dead a single wreath of virtue or of glory, is little entitled to our approbation or gratitude. His appropriate task is to vindicate, not to impeach that reputation which has been consecrated by death and time. We admit, however, with the work just quoted, that there may be an exception, 'where the influence of rank and fashion has led the world into the worship of some golden calf, who has wilfully prostituted the powers bestowed upon him by his Maker, to the ridicule of his ordinances, and the corruption of his fellow creatures.' In the history of such a man, it may become necessary that he should be stripped of the vain and wicked glitter with which a false taste has surrounded him, and that he should be placed before the world in his naked barrenness and deformity. But a writer who employs himself in reviving exploded calumnies against the wise and good, or 'raking from the rubbish of oblivion every thing that is not worth remembering, or which ought to have been forgotten,' or who is keensighted

'*Quam aut aquila, aut serpens Epidaurius*'

in discovering new foibles, though, as the world is, he may have readers and admirers, and even find panders and retainers who will aid and abet in preparing and in circulating his works, yet neither can the one or the other be an object of our envy, or of our imitation. Personages of this description, to use the language of De Foe, seldom indeed are deficient in their 'own good word' for themselves,—yet,

'The better to establish their good name,
—Never fail their neighbour to defame.'

In the commencement of his remarks on the subject of the section now before us, Mr. M'CAINE admits that Mr. Asbury, as well as Mr. Wesley, is 'entitled to our "reverence unfeigned and

profound." Yet, in a few pages after, he represents that the 'ruling passion,'—the 'predominant principle' of this 'wise and good man' was 'love of power :—That the 'title of Bishop' was an object of such 'primary consideration with him, an object upon which his very heart and soul were [so] fixed,' that he 'gave proof that he was willing to sacrifice every thing for' it :—That it is not probable that he understood 'Mr. Wesley to have recommended the Episcopal form of government :—nay, that 'facts put this matter beyond all doubt, and incontestably prove that *Mr. Wesley was not misunderstood.*' That 'Dr. Coke's letter of appointment was suppressed.—The circular letter of September 10, 1784, was *mutilated,*'—and 'the minutes of Conference were *altered* to make them quadrate with subsequent proceedings : to which add the imputation, (in the History and Mystery,) of the forging of a false date to the Address to General Washington,—which, whether done directly by Mr. Asbury in his 'alarm,' when he heard of 'the punishment inflicted on Dr. Coke,' or by 'some of his friends,' must, if done at all, have been with his privity and connivance. Yet, after such a congeries of insinuations and innuendoes as, if believed, would be sufficient to blast the character even of an apostle, Mr. M'Caine attempts to reconcile the contradictions which he jumbles together in his portrait of Mr. Asbury thus,

'As he acted "*from principle*" and according to the best of his knowledge, the *honest* reader will readily understand, "what ideas I attach to the terms *wise* and *good.*" I will not deny, however, that men who are of a different character, or who do not act "*from principle*" may be utterly at a loss to comprehend me ; nor would I be able to make the blind see, although I might spend hours, in the fruitless attempt.'

The attentive reader cannot fail to observe that Mr. M'Caine has not left for Mr. Asbury even the humiliating plea of ignorance. He avers, not only that it is not probable that Mr. Asbury understood Mr. Wesley to have recommended the episcopal form of government, but that 'facts put this matter beyond all doubt, and incontestably prove that Mr. Wesley was not misunderstood.' And although Mr. Asbury published to the world, over and over, that Mr. Wesley did solemnly set apart Dr. Coke for the episcopal office, and 'commissioned and directed him to set apart Francis Asbury, then general assistant of the Methodist society in America, for the same episcopal office,' yet Mr. M'Caine still asserts that 'he [Mr. Asbury,] acted *from principle* and according to the best of his knowledge,' and was a '*wise and good*' man. Now, to whatever imputation it may subject us, we frankly confess that to make us 'comprehend' the consistency of all this, would be the 'fruitless attempt,' not only of 'hours,' but of eternity.

For the letter which he had quoted, dated 'October 31, 1789,' Mr. M'Caine has acknowledged himself indebted to a publication of the late Mr. Hammet, and that Mr. Hammet had stated in a

manuscript note that it was originally 'addressed to Rev. Beverly Allen, formerly a very distinguished Methodist preacher in the southern states.' This is what we wished to see stated, and what we believed would have been stated before, had not Mr. M'Caine been ashamed of his authorities. We never disputed that Mr. Wesley might have written a letter to Mr. Allen, of the date of the one quoted; nor did we 'pronounce this letter a forgery,' though we believed it bears such marks of corruption or fabrication, in material passages, as to destroy its credit as a whole. And we meant to be understood that, considering the hands through which it had passed, we could not admit it as evidence without the production of the original document. Mr. Hammet made a division in the church, and was a bitter enemy of Bishop Asbury, who expressly charges him with misprinting a document, so as to give it a sense materially different from its true import.—*Asbury's Journal*, vol. ii, p. 131. And though Mr. M'Caine represents Mr. Allen as 'formerly a very distinguished Methodist preacher in the southern states,' yet he omits to add that this same 'distinguished preacher' proved himself utterly unworthy of the confidence which had been reposed in him, brought great disgrace on the church, and was expelled from her communion. Was he not acquainted with these facts? If there be, then, any thing in this matter 'to make, if possible, an angel weep,' it is to see a professed 'minister of Jesus Christ' labouring, on such authority, to blast the reputation of deceased old friends, and such men as Coke and Asbury. With regard to the hackneyed speech about 'Caesar and Pompey,' so often quoted as used by Mr. Asbury in reference to Mr. Wesley and himself, Mr. Asbury, in alluding to it, exclaims, 'what a mistake!' It seems that what he did say in that respect, was in a familiar way in a 'confidential letter' to his old friend George Shadford. This was at a time when it was thought some persons should come from England to preside, and George Shadford was in contemplation. 'I wrote to him, [says Mr. Asbury] and it was applied to Mr. Wesley; what a mistake.' This explanation is admitted by Mr. M'Caine to be contained in a letter of Bishop Asbury's, dated 'August 6, 1806.'

As Mr. M'Caine did not think proper to state the character of his authorities, or the arts they had used to lead Mr. Wesley into such 'mistakes' respecting Mr. Asbury, and to prejudice his mind against him, it may not be amiss to quote here Mr. Snethen's views on this part of our subject. Mr. O'Kelly had said,

'Mr. Hammet, formerly a Methodist Minister, gives us an original letter of Mr. Wesley's, wrote to his friend.'

Mr. Snethen replied,

'It appears that this letter was written to Mr. Beverly Allen. This is the man whom Mr. O'Kelly calls "his friend." What a friend! The reader may judge how little dependence is to be put upon a letter written in answer to erroneous information, received from such a source of friendship. The unsuspecting Mr. Wesley, not aware of

any envious or insidious designs in his correspondent, wrote to Mr. Allen under an impression received from wrong information. This letter was given to Mr. Hammet. Mr. O'Kelly seems to unite in this astonishing scheme of friendship; and, like Joab's friendship to Abner, uses this letter as a spear to stab the character of Mr. Asbury and the conference. What ungenerous insinuations and insidious arts will men make use of to gratify their disappointed ambition? Come see my zeal for the Lord, said Jehu, when his leading motive was to effect his own ambitious and selfish purpose.

Letter, page 39. "I was therefore a little surprised when I received some letters from Mr. Asbury, affirming that no person in Europe knew how to direct those in America."—Admitting Mr. Asbury wrote thus, the sentiment was correct as it related to government. Will Mr. O'Kelly deny it? Or will he say, that a man in Europe, three thousand miles distant, is capable of governing a people in America, of whom he could have no personal knowledge? Mr. Wesley, though a great and judicious man, whose name and character we hold in the highest estimation, had not correct information about the American people; and consequently in this point was led into a mistake. I take it for granted that every well informed American is fully of Mr. Asbury's opinion. "Some time after, he flatly refused to receive Mr. Whatcoat in the character I sent him." Mr. Wesley was wrongly informed, as I trust has been proved to general satisfaction.'—*Answer to J. O'Kelly*, pp. 38-9.

Perhaps it would not be unprofitable for some modern writers to consider also the following observations of Mr. Snethen:

'In attempting to injure Mr. Asbury, Mr. O'Kelly has insulted the piety, patriotism, and good sense of all the Methodist connexion in America; and every step he takes in this work of defamation, will only serve to render him more notorious and contemptible. I must acknowledge I am a little gratified with the parts I have to act. It is flattering to find myself an advocate for a cause which God has delighted to honour; and of men, who have proved themselves to be the friends of God, of religion, and their country.'—*Answer to J. O'Kelly*, pp. 39-40.

SECTION X.—*Testimonies of English Methodists.*

Mr. M'Caine has not thought proper either to deny or to attempt to refute the testimonies adduced under this head, in the 'Defence of our Fathers.' They are too plain and stubborn either for contradiction or sophistication. He has indeed, after a series of observations indicating, it would seem, deep and laborious research for 'the truth,' closed his remarks on this section, with the following 'singular' passage.

'It is therefore, a singular fact, and perhaps but little known, that this boasted title, the "Methodist Episcopal Church;" and this no less pompous appellation "bishop," are not to be found in these British official papers: nor is there any proof, that I have been able to find, that either of these titles appears in their minutes, any more than they do in Mr. Wesley's writings. Such are the "testimonies of the English Methodists,"'

In a page or two preceding, he had dwelt particularly on the alleged omission by the British Conference of the title 'Methodist Episcopal Church,' in their official acts in regard to the delegate to their body in the year 1820. On this subject he says,

'In the Magazine for 1822 there is a print of Mr. Emory himself, taken by order of the British conference. This print bears this inscription: "Rev. John Emory, Representative from the American conference of the people called Methodists, to the English conference, 1820." What makes the omission of the title the "Methodist Episcopal Church" the more remarkable in this case is, that "at the request of the conference" Mr. E. furnished a copy of the sermon preached before that body, with the following heading, "The substance of a Sermon preached in Liverpool, on the 30th of July, 1820, before the conference of the ministers late in connexion with the Rev. John Wesley. By JOHN EMORY; the Representative of the General conference of the *Methodist Episcopal Church*, in America." And also, in his note of inscription to the conference, he styles himself "the Representative of the General conference of the *Methodist Episcopal Church*." But although he was thus particular to give the title, the "Methodist Episcopal Church" twice, and even to place it in capital letters, all would not do. The English conference would not combine with the American representative to acknowledge the title.

As it respects the case of the pictures, it may be supposed that the omission, in the inscription, was a blunder of the artist, and that the conference was not answerable for his mistake. But no such excuse can be pleaded or allowed for official documents emanating from the conference, in their official capacity, signed by their president, and countersigned by their secretary.'

Now, after noticing the above passages, we request such readers as can have access to the British Minutes, to turn to those for the year 1820, p. 77, and they will find the following paragraph,

'7. The Rev. JOHN EMORY, having been introduced to the Conference as the accredited Representative in our Body of the General Conference of the *Methodist Episcopal Church* in the United States of America, presented a letter from that Conference, and gave an interesting and encouraging statement of the prosperity of the work of God in the United States; which account the Conference received with much satisfaction, and unanimously agreed to the following Resolutions on the occasion: viz.'

The President of that Conference, by whom the American delegate was introduced, 'as the accredited Representative of the General Conference of the *Methodist Episcopal Church* in the United States of America,' was the Rev. Jabez Bunting, and the Secretary who entered the minute, was the Rev. Robert Newton.

In the British Minutes for that same year, the style of the address of the British Conference in answer to that of the American General Conference, is as follows,

'To the General Superintendents of the *Methodist Episcopal Church* in the United States of America.'—p. 97.

And in the British Minutes for 1823, p. 49, we find the following Question and Answer,

'Q. X. Who is appointed the Representative to the General Conference of the Methodist Episcopal Church of the United States of America, to be held in Baltimore, on the first of May, 1824.

A. RICHARD REECE.

N. B. JOHN HANNAH is appointed to accompany Mr. Reece.'

We could produce later testimonies of a similar kind, and equally explicit: But it is unnecessary to multiply them, or to add to those already cited in the 'Defence of our Fathers.' And if Mr. M'Caine has been candid in exhibiting to his readers all the information which he possessed on the subject, they may now be able to form some judgment of the extent and accuracy of his researches.

SECTIONS XI AND XVII.—*Dr. Coke.—The Address to General Washington.*

We connect these two sections, in order to bring into one view Mr. M'Caine's extraordinary remarks on them; and of all the 'mysteries' in his publications, we must say that these are among the most passing strange.

In the 'Defence of our Fathers,' under the title 'Dr. Coke,' (section xi,) we showed that even 'according to Mr. Drew,' (Mr. M'Caine's alleged authority,) he had done Dr. Coke great injustice. That the cause of the omission of Dr. Coke's name in the British Minutes, had no connexion with his assuming the title of Bishop, nor with the organization of the Methodist Episcopal Church; but was in consequence of his uniting in an address to the President of the United States, of such a nature as the British Conference thought reprehensible in him as a British subject. That the 'punishment,' however, to which the Doctor submitted, was, as Mr. Drew expressly states, 'more nominal than real.' That

'The Doctor still maintained his rank in Mr. Wesley's affectionate regard, and continued to retain those offices which he had hitherto filled. At the conclusion of the conference he proceeded as though nothing disagreeable had occurred, travelling through the societies in the same manner as he had travelled before he went to America.'

We then proceeded to show the absurdities involved in Mr. M'Caine's allegation, that the address to General Washington was presented in 1785, and in the insinuation,

'That [by altering its date from 1785 to 1789,] Mr. Asbury or his friends, from any motive, should have committed such a stupid forgery in the falsification of an official document, when both he and they must have known that the means of their exposure were so notorious, that their detection and conviction would be inevitable!'—*Defence of our Fathers*, p. 62.

In section xvii, (*Defence of our Fathers*), we suggested some considerations in apology for Mr. Drew, as a foreigner, writing in a foreign country, falling into the 'mistake' of supposing an ad-

dress to have been presented to the President of the United States in 1785, nearly four years before there was any President of the United States; admitting from the course of Mr. Drew's narrative, that this was his impression as to the date of the address, although he does not expressly so state. This mistake Mr. M'Caine, writing here in the United States, avers (page 107,) he had not the means of correcting, though he says he took great pains in investigating the subject. That is to say, that he could not ascertain, after the most diligent inquiry and research, whether an address to the President of the United States was not officially made, and an official answer returned by the President as such, and both published in the newspapers, nearly four years before there was any President of the United States! We showed also, that the error had not merely been inadvertently copied by Mr. M'Caine, but that after a professed and special investigation of the subject, he deliberately pronounced in favour of the date of 1785, and made that of 1789 the ground of a charge of forgery. We said, 'nothing could be more deliberate, and, at the same time, more grossly erroneous.' On the subsequent page, (Defence of our Fathers, page 82,) we continued thus,—

'Now did he [Mr. M'Caine] not know, or ought he not to have known, that General Washington never was president of the American Congress? and that in 1785 he was in no official situation whatever, but a mere private citizen, attending to his farms. In fact Washington was a private citizen during the whole period from the resignation of his command of the American armies in 1783, till his election to the presidency in 1789; except only during the few months in which he was a member and president of the convention, for the formation of the constitution of the United States, in 1787. These facts and dates are contained in our common *school books*.

Mr. M'Caine, however, did know that Washington was not president of the United States till after the adoption of the constitution in 1788. This he states p. 46. Why then, in the name of consistency, did he still insist that the true date of the address was in 1785? Do not both the address and the answer contain perfect *internal* evidence that their proper date *must* have been after the adoption of the constitution, and the election of General Washington to the presidency. Unless we admit this, we must allege a forgery not only in the *date*, but in the *body* and *matter* both of the address and answer.'

We then adduced letters from the Rev. Thomas Morrell, who was present at the delivery of the address, and from the Rev. Jared Sparks, of Boston, to whom the papers of General Washington have been entrusted, proving incontestably that the true date of the address was not 1785, but 1789. In concluding the testimony on this subject, we added,—

'To complete this investigation we have examined the newspapers published in this city, (New-York,) in 1789, of which files are preserved in the New-York Library. The address of Dr. Coke and Mr. Asbury was published in the *Gazette of the United States*, on the 3d

of June, 1789; and is dated May 29, of that year; exactly corresponding with the date stated by Mr. Sparks, from the Washington records. The same address may be found in the *Arminian Magazine* for June, 1789, published in Philadelphia by John Dickins. It is there dated May 19, 1789. This seems either to have been a typographical error of 19 for 29; or, probably, the original draught of an address was prepared about the 19th,—and this date *then* put to it was inadvertently left uncorrected when placed in the hands of the printer. This difference of a few days, however, cannot now be of any possible moment, as it is placed beyond all dispute, that the true date of the address, as presented to Washington, was May 29, 1789.—*Defence of our Fathers*, p. 84.

Now, after all the above, will the reader believe it possible that Mr. M'Caine should still deliberately write and publish such passages as the following:—‘But to return to dates, Mr. E. does not gainsay that this address was presented to General Washington in ’85; for he assures us it “was introduced into the British conference upon the Doctor’s return to England in that year.”’ *Defence of the ‘Truth’ of the History and Mystery*, p. 107. Again; (p. 126,)

‘Now, what does Mr. E., with all his boasted light and information say respecting the whole affair? Does he deny that such an address had been drawn up by Dr. Coke and Mr. Asbury? Does he deny that such an address had been presented in 1785? Does he deny that this address had been published in the newspapers? Does he deny that the newspapers containing it had reached England before the Doctor? Does he deny that charges predicated upon this address had been preferred against the Doctor in the British conference? Does he deny that the Doctor was punished by leaving his name off the Minutes? He does not. *He admits all these facts*, by inserting the very same account in the “*Defence of our Fathers*,”’ ——— ‘But Mr. E. intimates that the address to Washington was not presented in 1785 but in 1789. And yet all the transactions coupled with this address, actually took place according to Mr. Drew’s statement, and I might add, *Mr. E.’s also*, in 1785.’—*Ib.* ——— ‘I say, therefore, upon a review of the whole affair, that this address is involved in “mystery;” and it remains for Mr. E. to clear this mystery up.’—*Ib.*

To passages such as the above, we surely shall not be expected to waste time in replying. And as to any ‘quotations’ of our ‘*manufacture*,’ it will be time enough to notice these when they shall have been specified.

With respect to the phrase ‘the succeeding year,’ it has already been sufficiently explained. See our last number, pp. 212–13.—Mr. M'Caine, we think, cannot be ignorant that the British conference year is from July to July. Consequently, that ‘the succeeding [conference] year,’ in regard to the stations of 1785, was from July of that year, to July, 1786, embraced in the Minutes of 1785. And that January 25, 1790, (the date of Dr. Coke’s dedication of his journals to Mr. Wesley,) was within the conference year expressed by the stations in the British Minutes for 1789, viz. between

July 1789, and July 1790. And though all this may be 'really very cunning,' yet it is also really very true, and we think very plain, and involved in no 'mystery.'

SECTIONS XII, XIII, XIV, XV, & XVI,—*Methodist Episcopacy.*—

Title Bishop.—*Organization of the Methodist Episcopal Church.*—

Leaving Mr. Wesley's name off the Minutes.—*Mr. M'Caine's Arithmetical calculations.*

On the first named of these sections Mr. M'Caine says, 'I find but little in this section worthy of remark, that has not been reviewed already.' And as, in the additional strictures which he nevertheless makes, we find nothing worthy of farther remark, we shall pass on. And for the same reason, and wishing moreover to profit somewhat from the suggestion (in the absence of the example) of our opponent, to write 'in a neat, condensed, logical, and methodical manner,' not 'compounded and confounded, affirmed and repeated, until his book has grown to the number of' one hundred and forty four instead of 'ninety-two pages,' we shall also pass over sections xiii, xiv, xv, and xvi, barely remarking on the latter, that a writer who could take the pains, as Mr. M'Caine says he did, to *count* six hundred and seventy *words*, and *half words*, of our quotations, would not have been staggered at the toil of adding up a few columns of figures, in order to be sure of the accuracy of his 'arithmetical calculations.' In regard to the volume of Minutes 'published by Daniel Hitt and Thomas Ware in 1813,' whether the plan on which it was executed was the best or not, there are few persons, we apprehend, who will be easily persuaded that it was adopted with a view to alter the records of the church, in order to cover the fraudulent introduction of a 'surreptitious' Episcopacy. Mr. Ware is still alive to speak for himself; and if Mr. M'Caine could believe him guilty of so corrupt a procedure, we wonder how he ventured to bring him forward as a witness on another occasion. Whatever other points are embraced within the sections above named, we are perfectly willing to rest them, without farther discussion, on the explanations and statements under their respective titles, in the 'Defence of our Fathers.'

Section xvii has been already reviewed, in connexion with section xi.

SECTION XVIII.—*History and Mystery of Mr. M'Caine's inconsistency.*

In the course of events since the 'Defence of our Fathers' was written, Mr. M'Caine's consistency or inconsistency has become a matter of so little consequence, that we should not trouble our readers with any thing farther on the subject, were it not that justice to the memory of the late Bishop George, as well as a becoming exposition of the grounds of some of our former statements requires it.

In the 'Defence of our Fathers,' (p. 87,) are the following passages.

'Mr. M'Caine states in his preface, p. 5, as one of the reasons for his publication, that he thinks the "exposure" he has made "will tend much to lessen, if it will not totally overcome, the opposition of travelling preachers to representation."—That is to the representation of the local preachers and laity in the General Conference.

Now the reader will please to observe, that for many years past, a large portion of the travelling preachers had been desirous to effect some diminution of the episcopal prerogative, by vesting in the annual conferences some voice in the selection of the presiding elders. This Mr. M'Caine knew. Yet during the very period in which he was engaged in preparing his book, in order it would seem to "lessen if not totally to overcome" episcopal opposition, too, to the representation of the local preachers, he made a communication, in a way to reach episcopal ears, that if he might take the liberty of expressing *all his mind*, the probability would be greater for the *continuance* of the exercise of this prerogative from a *local* representation, than without it. And why? Because in his opinion, *affection* and *veneration* for EPISCOPAL men might, *and no doubt would*, lead a local representation to *support* a measure which they had no immediate and direct interest in opposing!—Thus, by "exposure" of episcopacy and of episcopal men, Mr. M'Caine exerts himself, on one side, ("candidly" too, he assures us,) to lessen if not totally to overcome the opposition of travelling preachers to the representation of local preachers. And, at the same time, on the other side, he endeavours to convince episcopal men that the representation of local preachers will tend to confirm and perpetuate their prerogative: and this too, not on the ground of reason or argument, but from the *affection* and *veneration* of the local preachers for episcopal men. So that in the opinion of Mr. M'Caine, this was the return which those said travelling preachers would "*no doubt*," receive from those same local brethren who had been labouring to induce them to assist the said local brethren to get into General Conference.'

In reference to these passages Mr. M'Caine says,

'Had I been guilty of this Double Dealing, and made this "communication *at the same time*," when I made the "exposure" to which reference is made in my preface, I would have been like a *lawyer* whom I once knew, who took a fee from both plaintiff and defendant in the same suit. But when the case came to be tried, this *gentleman* could not play "Jack of both sides" any longer. His iniquitous conduct was detected, and from the court and an incensed community, he met his just reward.'

How then does he explain his course in this matter? We will give his own answer, contained, after some introductory observations, in the following words:

'On the 25th of Feb. 1825, Bishop George wrote me a letter, in which he censured me severely, for the part I had taken, as one of the editorial committee, in publishing that work. [Mutual Rights.] To this letter I sent an answer, and this answer is the "communication which reached episcopal ears." The reader will bear in mind, that to the period when I wrote this answer, I had not commenced writ-

ing my "History and Mystery;" nor had I any thought of doing it. All that Mr. E. has said about my being "several years in preparing that work," and of making the "communication which reached episcopal ears during the very period in which he [Mr. M'Caine] was engaged in preparing his book," Def. p. 87, is absolutely false.'

After noticing these strong assertions, we invite the attention of the reader to the following passages from the 'Preface' to the 'History and Mystery.'

'Previous to the General Conference of 1824, his [Mr. M'Caine's] attention had been invited to a consideration of the complaints and demands, of the laity and local ministers; and being fully convinced of the justice of those demands, he could not avoid looking with deep solicitude to the fate of the many memorials, which were about to be sent up to the General Conference.'

After mentioning the alarm he felt at the declarations in the answer of the General Conference, Mr. M'Caine thus continues,

'New thoughts were waked up, and forebodings felt, which he had never before experienced. He determined, therefore, to examine the grounds of such unheard of claims. He was resolved, if possible, to ascertain, the means by which travelling preachers had arrived at these pretensions, and find the authority which Mr. Wesley had given to justify them in saying, he "recommended the episcopal mode of church government." When, lo! the first discovery he made, was, that whilst Mr. Wesley the testator, was yet living, the title of Bishop was assumed, and the episcopal mode of government adopted without his recommendation; and more, that his most solemn remonstrance and entreaty did not avail in causing them to relinquish the one, or change the other. Still pursuing the investigation, he found that a more extended research served only to increase his conviction, that claims had been set up, for which there was no warrant; and authority was said to have been given, which, he believes, can no where be found. ——— The result of his investigation was read before the Union Society of reformers in Baltimore; and the writer was requested to print it for the information of his brethren.'—*Preface to History and Mystery.*

It was from these statements that we derived our impression that Mr. M'Caine commenced those investigations soon after the General Conference of 1824, which, 'still pursuing,' ——— 'The result ——— was read before the Union Society of Baltimore; and the writer was requested to print it for the information of his brethren.' This 'result' we understood to be 'the History and Mystery,' and have never heard it contradicted. In fact, the positions which constitute the very quintessence of that work, are alleged to have been 'the first discovery he made.' Whether then 'all' that we said about his 'being "several years in preparing that work,"' and of making the communication which reached episcopal ears 'during the very period,' be 'absolutely false' or not, the reader must judge. The 'communication' to Bishop George alluded to, was dated in April 1825. The History and Mystery was published, we believe, in April or May, 1827; and as Mr. M'Caine

stated in the preface, that the investigations of which the work was the 'result,' were commenced after seeing the answer of the General Conference of 1824, it followed, according to our understanding, that he was 'several years' engaged in preparing it, and that the communication to Bishop George, in April 1825, was within the same period. If 'all' this, however, 'is absolutely false,' our apology is the credit which we gave to Mr. M'Caine's preface, according to what we then believed to be its obvious import, and what we still believe to be so.

In regard to the letter to Bishop George, Mr. M'Caine says,— 'And now Mr. E. boasts he has "a copy of a letter from one of the editorial committee in his pocket," which letter I believe to be the one I wrote to Mr. George.' The above expressions, commencing with 'a copy,' and ending at 'pocket,' he represents as a boast of Mr. E., and marks as a quotation. Did Mr. M'Caine find any such passage in Mr. E.'s book? If not, why was it thus marked? Mr. E. has made no such boast. But why did 'one of the editorial committee' write such a letter to Bishop George? and why was it intended to be kept secret? The sentiments contained in it, and referred to in the *Defence of our Fathers*, were not of any mere private concernment, such as might require them to be stamped with a 'confidential' seal. They were sentiments of public interest, and especially important to that portion of the preachers who had been desirous of modifying one branch of the Episcopal prerogative, which this communication to a Bishop represented as more likely to be strengthened and perpetuated by 'a local representation:' and still more especially were they important to be known, in view of the efforts made to induce that same portion of the preachers to coöperate in the promotion of such 'a local representation.' Mr. M'Caine, however, has now spoken out, and it seems that his declaration, in the *History and Mystery*, (pp. 71-2,) of not being 'tenacious' (in case of the admission of lay and local representation,) about putting away 'the name of bishop, and the episcopal office as it now exists among us,' was only 'intended to be applied to the incipient stage of the business,' and he adds, 'cannot be construed as a pledge, promise, or assurance, that at a future period I would be wanting in my exertions to "do away the name of bishop and the episcopal office, as it now exists among us."'
Defence of History and Mystery, p. 132. Thus has this ingenious trap at length been boldly exposed; and we now scarcely know which most to wonder at,—the inconsistency with which it was laid, or the present broad avowal of it.

But Mr. M'Caine avers that the correspondence between Bishop George and himself was 'confidential,' and that 'this confidence the Methodist bishop betrayed.' That 'Mr. E.' also, in alluding to the letter of Mr. M'Caine, in the *Defence of our Fathers*, 'has violated the sacredness of a "confidential" correspondence, which is considered by every honourable man, to be an act no better than

the breach of any other trust.' We have stated this charge in Mr. M'Caine's own words, for the purpose of meeting it fully. Whether no circumstances can divest a confidential correspondence of its character of 'sacredness,' it is not necessary here to discuss. Extraordinary cases, however determined, have no application in the question before us; and we agree to meet it on the principles laid down by Mr. M'Caine himself.

So far as regards 'Mr. E.,' the question is easily disposed of. The letter was certainly not communicated to him as a confidential one, nor did he so understand it. He knows also that it was shown to at least one other person, and is satisfied that Bishop George would not have done this had he considered it confidential.

But what right had Mr. M'Caine to consider Bishop George under obligations to conceal their correspondence with the 'sacredness' of confidential secrecy? Did he himself thus act? Or was he alone to be at liberty to use it as suited *his* purposes, and 'the Methodist bishop' to bear the lash in silence? The notice of copy right, prefixed to Mr. M'Caine's History and Mystery, is dated the 30th day of March, in the fifty-first year of the independence of the United States, (1827.) That work was published we think in April, (possibly in May,) of that year. In a note on the 56th page of it, Mr. M'Caine says, 'In a letter which we wrote to Bishop George, two years ago, we expressed ourselves respecting this "circular" in the following manner.' Then follows a long quotation from the letter to Bishop George, denouncing in no measured terms this said 'circular,'—'drawn up by a committee of twelve preachers, discussed and approved by at least one hundred ministers in General Conference, and bearing the signature of three bishops,'—Bishop George himself, it will be observed, being one of them. Now Mr. M'Caine's answer to Bishop George's letter of February, 1825, was in the April following, and by comparing dates the reader will perceive that the 'two years ago,' as mentioned in the above cited note, will just extend back to April, 1825, the period of this said alleged 'confidential' correspondence, a part of which, that which suited *Mr. M'Caine's* purpose, was first published by himself,—a part selected too, it would seem, for the tone of contemptuous ridicule and satire with which it had been edged, not only against the committee and General Conference, but also against the 'three bishops,' of whom Bishop George was one.

Those who were acquainted with the peculiar style of the late Bishop George, could not have failed to notice the garbled quotations from his epistolary communications, and the sarcastic allusions to them, which found their way into the 'Mutual Rights' also, about the period in question. That in his unsuspecting goodness, and the fondly hoped influence of former friendship, he should have placed himself in a situation which subjected him to such treatment, was always a matter of regret to his friends. There is reason to believe that Mr. M'Caine was not alone concerned in a course of this sort

toward Bishop George ; but whether he at least was not, the reader may judge from the facts we shall lay before him.

In the 'Mutual Rights' for July 1825, there is an article signed 'Nehemiah,' (which we believe to have been one of Mr. M'Caine's signatures,) containing passages of the most sublimated bitterness that we remember ever to have read, in any production of any description. Among other things of this sort it asserts that the ministers of the Methodist Episcopal Church, 'if they speak the truth, would rather see [the societies] go into sin, and finally go to hell, than allow a representation in the law-making department of the church.' In this same article there are two passages marked as quotations, and taken in substance from Bishop George's letter to Mr. M'Caine of Feb. 25, 1825, which he says *he* considered 'confidential.' And lest the source of the sentiments quoted should be mistaken, there is a plain intimation that they proceeded from 'some of those who filled the *highest* offices in our church.' And then more completely to stigmatize the author and the sentiment quoted from him, it is afterward added,—'is it not rather the very principle upon which the *inquisition* was established, first call the man heretic, and then it is right and lawful to put him on the wheel, or burn him at the stake.' Will Mr. M'Caine deny that he was the author of that article, in which Bishop George's 'confidential' letter, as Mr. M'Caine considered it, was thus caricatured, and ignominiously held up to public contempt?

The paragraph in the Mutual Rights of Feb. 5, 1829, (No. XI,) prefatory to the publication of Bishop George's letter of Feb. 25, 1825, the present writer never saw till this day, (May 31, 1830.) The reply here made to the Defence of the History and Mystery, on that subject, will serve equally as a reply to that paragraph. And as Mr. M'Caine avers that *he* did understand Bishop George's letter to be 'confidential,' we now submit to the reader a certificate of the Rev. Alfred Griffith, which will show by whom the confidence was 'betrayed,' and may furnish perhaps a more appropriate application of the principles intended by Mr. M'Caine for 'the Methodist bishop' and 'Mr. E.' All who know Mr. Griffith know the unimpeachableness of his veracity : and to those who have not the pleasure of his acquaintance it is sufficient to say that he is a highly respectable member of the Baltimore Annual Conference, and secretary of that body. His certificate is as follows :

'I certify, that being in the city of Baltimore early in the spring of 1825, (to the best of my recollection in the latter part of March,) I was one morning in company with my old friend ———, who informed me that the Rev. Alexander M'Caine had received a letter of an extraordinary character from Bishop George, which to the best of my recollection he said he had heard Mr. M'Caine read : at all events, he put me in possession of certain singular forms of expression, which he said the letter of the Bishop contained. And furthermore I certify, that happening in company with Mr. M'Caine, on the after-

noon of the same day, I was by him invited to go home with him to tea. After supper he took me into an adjoining room, and drew from his secretary or desk, two papers or documents, as I think he called them. The one he said was Bishop George's letter, (the Bishop's letter had been the subject of conversation between us on the way to his dwelling,) the other an imperfect or unfinished draught of his reply. Mr. M'CAINE then read to me what purported to be the letter of Bishop George; and then followed his reply: and I well recollect that his reading was perfectly identical with Mr. ———'s quotations as to the certain singular forms of expression alluded to above; and now with the *Mutual Rights* before me, I distinctly recognise the identical same forms of expression in the published letter of the late Bishop George, as contained in the eleventh number of that periodical.

ALFRED GRIFFITH.*

Comment is needless, and we shall here take our leave of the *History and Mystery*, and of its Defence.

In regard of our personal feelings in this controversy, we shall add no parade of professions. For our friends they are unnecessary, and on our enemies they would be wasted. We rejoice, however, to know, that both our spirit and our motives are before Him who judgeth righteously, as are those also of our opponents, and, equally on either part, that day will reveal them when questions which now agitate the passions of men 'shall sink into absolute insignificance, and be as if they had never been.' That no expressions may have escaped us, which, on a calm review, we might wish modified or changed, we will not affirm. But that our desire and aim have been so to rule our own spirit as to shun the hateful extreme of individual malignity on one hand, and a dereliction of duty on the other, our record is on high. To preserve with unbroken uniformity throughout all the seducing turns of controversy, that self possession and heavenliness of spirit which indicate a constant plenitude of the wisdom that cometh down from above, is indeed a rare and exalted attainment. Wherein we have failed of it, as doubtless in too many instances we have, may the good Lord, in infinite mercy, pardon us: For certainly [in the language of the excellent Bishop Hall,]

'God abides none but charitable dissensions; those that are well grounded and well governed; grounded upon just causes, and governed with Christian charity and wise moderation; those whose beginning is equity, and whose end is peace. If we must differ, let these be the conditions; let every one of God's ministers be ambitious of that praise which Gregory Nazianzen gives to Athanasius; to be an adamant to them that strike him, and a loadstone to them that dissent from him; the one not to be moved with wrong,—the other to draw those hearts which disagree. So the fruit of righteousness shall be sown in peace of them that make peace. So the God of peace shall have glory, the church of God rest, and our souls unspeakable consolation and joy, in the day of the appearing of our Lord Jesus.*'

* Hall's Peacemaker.

APPENDIX

To the Reply to Mr. A. M'Caine.

AMONG the old preachers, members of the Conference of 1784, to whom Mr. M'Caine addressed his letter of 'queries,' in September 1826, he mentions the late *Rev. Freeborn Garrettson*. He has also published one isolated passage from Mr. Garrettson's answer to the query respecting what has been called the leaving of Mr. Wesley's name off the Minutes,—that is, the rescinding of the resolution of the Conference of 1784, to obey Mr. Wesley in all matters relating to church government. Mr. Garrettson's answers to the other queries, which had a much more material bearing in the controversy, were wholly suppressed. For what reason, probably, and also how far such a course was an act of justice to Mr. Garrettson, or to the public, will presently appear.

A document now lies before us, dated 'Rhinebeck, September 29, 1826.' It is in the handwriting of Mr. Garrettson, signed with his name, addressed to Mr. M'Caine, marked Copy, and purports to be an answer to a letter received from Mr. M'Caine, of September 25, 1826. In comparing the passage published by Mr. M'Caine, with that in this copy, in relation to the same point, we perceive some verbal variations. The substance, however, is the same, except that the concluding sentence, in that part of the answer in the copy before us, does not appear in the passage as published by Mr. M'Caine, in which, after expressing his views of the act of the Conference of 1787 on that subject, Mr. Garrettson adds, 'Let it rest, and let us try to do better.' It is possible that there may be other verbal variations between the letter received by Mr. M'Caine, and that lying before us as a copy. From the appearance of the latter, we think it may, very probably, have been the original draught, and that in transcribing it Mr. Garrettson may have allowed himself in a few variations, which he was not particular to note in the first sketch, retained as a copy. As the passage published by Mr. M'Caine, however, and that in our draught, substantially agree, we presume this to be the case with regard to the residue. The answers of Mr. Garrettson (which have been suppressed) to the other queries, and which it is now deemed due to that venerable man to make public, are as follows :

'With respect to your first query, I am fully of opinion the Christmas conference [1784] was authorized by Mr. Wesley, to organize themselves under an episcopal form of church government. Dr. Coke did receive ordination to the superintendency by the laying on of the hands of Mr. Wesley and the presbyters present, and had directions to consecrate Mr. Asbury. Mr. Wesley's letter in the discipline satisfies me, and I have seen from his pen where he asserts his opinion in favour of episcopacy as the best form of church government ; but I cannot positively put my finger on the place, unless it is to be found in his most excellent liturgy. Remember Mr. Wesley speaks of a moderate episcopacy, in which I do most cordially agree.

With regard to your second query, nearly forty years have passed away, and I cannot charge my memory with every minutia ; however, instructions were communicated from Mr. Wesley, and as we were all young, humble, happy, and sincere, and well pleased with what he offered, (would to God we were all so now,) I doubt not but that we followed his wishes to a punctilio.

With regard to your third query, actions speak louder than words. Dr. Coke was ordained deacon and presbyter, and Mr. Wesley laid hands on him a third time for the general superintendency in our church, and directed the setting apart Asbury for the same office ; and in the year 1787, he appointed two others to be set apart for the same office. The word bishop in the primitive church was as simple as that of elder or presbyter, and perhaps more so ; but it rose by slow degrees, till there was arch over arch, till an infallible monster was brought forth. Mr. Wesley designed we should have a moderate episcopacy, and therefore he gave us the word superintendent instead of bishop ; and the change of the word was cause of grief to that dear old saint, and so it was to me ; and were it in my power to replace the word superintendent, it should be done. Exuberance in power should be guarded against. We must however be mild and gentle, and if we can do but little good, let us labour to do no harm.'

REVIEW.

Life of the REV. FREEBORN GARRETTSON ; compiled from his Printed and Manuscript Journals, and other authentic Documents. By NATHAN BANGS, D. D. New-York, Published by J. Emory & B. Waugh, for the Methodist Episcopal Church, at the Conference Office, 14 Crosby-street. 12mo, pp. 341.

It has been alleged to be a kind of national duty to recommend publications, of respectable claims, which have for their end to commemorate the great events in our history ; and that to put in the most striking and impressive form, the record of those great actions which have signalized our short political career, is of itself a praiseworthy object. If so, then is it not less praiseworthy to furnish, or less our duty to patronize, respectable publications whose object is to commemorate the great events in our religious history, and to perpetuate the memory of those excellent men who have been most signally distinguished in our short ecclesiastical career. No species of composition, indeed, is more generally acceptable than well written biographies ; nor is any more extensively read, or more practically useful. Believing too, as we do, that the 'Fathers' of the American Methodist Church present a choice variety of the most interesting subjects, for this class of entertaining and instructive productions, we shall avail ourselves of this occasion not merely to express our regret that it has received from us hitherto so little attention, but to endeavour to arouse in its behalf the latent energies of some modern Plutarch, or Johnson, who shall portray before us our departed worthies, and make us familiar with the high examples by which they shone, in their generation, as lights in the world, and are destined to shine still brighter on the page of history.

The fanciful or the historical *novelist*, who lays his scenes amid the

fruitful sources of interest in this 'new world,' usually goes back to the infancy of our country,—sets before us 'the fearless and hardy men who made the first lodgment in its vast forests,—the strange land to which they had come,—its unknown dangers,—the savage tribes by whom they were surrounded, to whose kindness they owed so much, and from whose enmity they suffered so severely.' Or he selects for his themes,—themes of never failing attraction,—the actors and the incidents in our great national struggle,—'the time of splendid virtues and great sufferings.' The children of this world are wise in their generation; and they have their reward. The histories, the biographies, and even the *novels*, relating to the romantic and checkered lives, and the valorous deeds, of our enterprising and hardy ancestors, are eagerly read, and most bountifully patronized. And shall not wisdom be justified of *her* children? Or now that our thousand sails are seen gently and prosperously gliding on the swelling bosom of broad waters, and vasty deeps, shall we not still delight to trace to their original fountains the streams by which they have been fed, and to contemplate and appreciate the toils and sufferings of those self-denying, persevering, and devoted 'Fathers,' whose lives were sacrificed,—gloriously sacrificed,—in the work of clearing their passage, and giving them 'free course?' Ziegenbalg and Grundler, who, more than a century ago, laid the foundation for evangelizing India,—and Swartz, one of their early and most venerated successors, were not more entitled to be had in everlasting remembrance than Asbury and Garrettson, (not to mention others,)—men who as literally forsook all, and periled their lives, for Christ, as the first missionaries to Tranquebar and Tanjore, on the coast of Coromandel.

Biography, in its first and fabulous age, was the work of minstrels and harpers, and its object to exalt its heroes into demi-gods. Plutarch, in the commencement of the second century, first gave to it a sober and an elevated rank in the departments of literature. In the leaden reign of ignorance which ensued, in the middle ages, it was degraded from this rank, and again enlisted in the cause of superstition. But when that night had passed away, and letters and science were revived in Europe, biography resumed not only its wonted dignity and interest, but has continued to gain in favour and in usefulness to this day. And with regard to religious biography, in particular, we are almost prepared to adopt the language of a contemporary journal,

'That, next to imbuing the mind, directly and deeply, with the great truths of the inspired record; and next to resorting often in simple, fervent supplication, to the Source of all spiritual illumination and guidance, the recorded examples of great and good men, in the form of religious biographies, are most happily adapted to prompt to such a course of life, as shall stand connected with the very best hopes of mankind. By showing us the course of life which others have adopted, who have been regarded as eminently wise and good men; by admitting us to the secrecy, as it were, of their habitual thoughts and feelings; by presenting to our view the hidden springs of that which was so amiable and so excellent in *their* character; such examples of wisdom and virtue, teach us how *we* must live, and act, and feel, if we would cherish a hope similar to that which animated their hearts and shone in their lives;—a living assurance that when the few years of our abode on earth shall have passed away, we shall die indeed to this world,

but only to be admitted, through divine grace, to the purer and higher glories of immortality.*

To apply with rigour the rules which have been laid down by criticism for biographical composition, would, we fear, in most cases, be too hard a measure for the circumstances and the opportunities of the writers of this class, who have hitherto appeared within our own denomination, in America; though, in regard to the particular case before us, our wonder is, not that the respected and industrious author did not do better, but that, in the midst of so many other arduous duties which we know to have been at the same time pressing on him, he should have been able to do so well. Our desire is not to discourage, but to contribute our mite of aid, and to invite to farther efforts in this way. And hoping, as we do, that works of this sort among us will both be increased in number, and improved in their execution, we trust we shall need no apology for grouping together here a few of those principles and considerations which ought ever to be present in the minds of authors in this species of composition. We do not pretend to make the suggestions which follow as entirely original; yet, that in substance they are mostly collected from the standard works of eminent critics who have gone before us, will not, we are sure, secure for them less attention, or less weight, with those for whom they are designed, and who will judge them as we desire them to be judged, not by names, but by their intrinsic merit.

Biography, or the writing of lives, is a kind of composition less formal and stately than history; but to the bulk of readers, perhaps not less instructive, as it affords an opportunity of seeing the characters and tempers, the virtues and failings, of eminent men fully displayed, and admits us to a more thorough and intimate acquaintance with them than history generally allows. A biographer may descend to minute circumstances and familiar incidents. It is expected of him, indeed, to give the private as well as the public life of the subject of his remarks; for it is from private life, from familiar, domestic, and seemingly trivial occurrences, that we often receive most light into the real character. In view of this peculiar excellence of biographical history, we cannot refrain from indulging ourselves here, though a little out of the order which we had designed, by the following quotation from Dr. Bangs's *Life of Mr. Garrettson*. After mentioning Mr. Garrettson's affectionate attachment to the members of the church, *but particularly* to his brethren in the ministry, and very peculiarly to those of his own communion, the biographer adds,—

‘He never seemed so happy as when in their society. To those of them with whom he was intimate he would unbosom himself without reserve. His house was the free resort of all who could visit him, and they were entertained with all the hospitality and simplicity of primitive times. To his house, his table, and his heart, they always found a hearty welcome. Many happy hours of social intercourse, and of Christian conversation, has the writer enjoyed under that peaceful roof, the mention of which brings to mind so many endearing recollections.

This leads me to mention the manner in which this heavenly disposition displayed itself in domestic life. Here the beauty and excellence of religion shone in all its divine lustre and heavenly simplicity. I remember a few

* Christian Spectator.

years since a conversation with a pious Presbyterian lady of the city of New-York, who was in habits of intimacy with Mrs. Garrettson, and who had recently returned from a visit to the family at Rhinebeck. She was expressing her great satisfaction at the admirable order which prevailed there: "I do not mean," said she, "the order of the farm or of the house, though this is indeed worthy of all praise; but I mean the *religious* order which prevails throughout every department; the orderly arrangement for family devotions, and the orderly manner in which the servants, and all attached to the household, attend to their *religious* as well as to their other duties." This was saying nothing more than what was strictly true. God indeed seemed abundantly to bless him in this respect. All about the farm, all his domestics were moral, most of them religious, and they were generally members of the Methodist church. The example continually set before them, taught them the utility, as well as the indispensable duty, of an orderly and regular attendance to all the duties of the sanctuary, as also to their private and family devotions. In this circle, therefore, God reigned. Here he "commanded his blessing, even life for evermore." Every thing here was "sanctified by the word of God and prayer." Reading a portion of the sacred Scriptures, singing some verses of a hymn, and prayer, formed the family devotions of the evening and morning, and then every one went orderly to his business. If company remained, they might either retire to a room, or enjoy the benefits of society in the house, or, particularly in the summer season, in the pleasant walks in the garden, or under the shade of a delightful bower, or the foliage of the forest trees with which the mansion was surrounded. Wherever they went on this enclosure, peace and contentment smiled around, and produced a charm unknown to thoughtless and dissipated minds.

I am here reminded of a saying of the late lamented Bishop George. Speaking of Mr. Garrettson, he remarked, how agreeably disappointed he was in visiting him at his own house. Having only seen Mr. Garrettson occasionally at the General Conference, and sometimes being under the necessity of differing from him on some points of ecclesiastical polity, the Bishop had formed an idea that Mr. Garrettson was rather austere in his manners, and somewhat bigoted in his views; "but," said the Bishop, "when I had the happiness of visiting him under his own roof, and of observing the pious order of his household, the hospitality of his disposition, the kindness and attention with which he treated his friends and visitors, all my prejudices were banished; and I now think that the worth of brother Garrettson has not been duly estimated."

The object of biography, like that of poetry, is both to delight and to instruct; and this it effects, in common with all authentic history, by the relation of facts. Well written biographies, however, possess an air of much greater familiarity than belongs to the most approved historical style. Yet the task of biographical writers is neither easy, nor within the compass of every capacity. The art of narration, the main business of the biographer, may, at first view, seem to require no endowment above mediocrity. Its distinguishing character should indeed be simplicity, though not without dignity and grace. Yet he who thinks that what is thus simple in design, is therefore not difficult in execution, has still to learn that simplicity is the last attainment of art. The small portion of Franklin's autobiography, published in the first editions of his memoir, consisted of retranslations from the French to the English. Yet under all the disadvantage of this circumstance, the great simplicity and consequent beauty of its style, gave it a charm which secured for it a character of universal attraction. Those, how-

ever, who think such a performance one of easy execution, may go and imitate Franklin's, and erect for themselves a monument of literary immortality.

Memoirs and biographies which abound in anecdotes, are not only the most entertaining, but perhaps not least instructive. By anecdotes, however, we do not mean vapid, trite, and silly stories, but those particular and striking facts and incidents in individual history, which exhibit the finest views of intellect and character, and by distinguishing the subjects of them from those groupes of other persons with whom they have stood connected, bring them forth, and cause them to stand out and apart, as it were, on the canvas, in their true and proper individuality. In this regard, biography has been said to attend upon history as the artist upon the navigator, who, with his pencil in his hand, depicts single and detached spots, where the view is concentrated, and the outline commanded at a single glance. The story of the fall of the apple which is said to have directed the penetration of a Newton to the law of gravitation, is such an anecdote as we mean. An apple might have fallen on a million of other skulls without the effect produced on Newton's brain.

It is the office of the biographer, moreover, not only to ascertain and record what is true, but also to separate the fabulous from the authentic, to remove the false colouring of prejudice and party, to weigh opposing testimonies, to expose the misrepresentations of falsehood, and to administer impartial justice to the dead. In order to this, he ought to possess ability and industry for patient investigation and research. His love of truth ought to raise him above the clouds of prejudice and faction; and his candour, charity, and sagacity, combined, should lead and enable him to guard against the distortions of envy and malice on the one side, and against the extravagancies and the exaggerations of flattery on the other.

Another and a principal object of biography, is to make entertainment the vehicle of information and improvement; to enrich us with the treasures of the experience of others; to furnish us with a knowledge which it most concerns all men to possess,—the knowledge of human nature; and to kindle within us a kindred flame with that which erst glowed in the breasts of the wise and good, long after they and their ashes have lost 'their wonted fires.'

Men, it may be farther remarked, are naturally inquisitive respecting the beginning of whatever has become admirable in its progress, and great in its completion. The sources of the stream that inundated and enriched a wide extent of country, could not fail to become an object of eager curiosity. So, in perusing the lives of eminent and good men, we cannot but wish to know something of their origin, to see the track by which they advanced, and to trace it to the very first step that was taken in such a happy direction. It is, indeed, by no means uncommon in the history of those who have distinguished themselves among their contemporaries, to find them deriving no peculiar honor from their ancestors, but rather reflecting it upon them. The celebrated Dr. Goldsmith travelled through Europe on foot, and supported himself by playing on his flute. Dr. Claudius Buchanan, the scarcely less celebrated late Vice-Provost of the College of Fort

William, in Bengal, commenced his journey in life by a pedestrian tour from Edinburgh to London, in which he was under the necessity of resorting for support to a similar expedient ;—sometimes, nevertheless, having ‘nothing to eat, and no where to rest at night.’* And Francis Asbury was the son of a gardener, and apprenticed to a maker of buckle-chapes. Yet who values the memory of any of those great men the less for a knowledge of such incidents and facts, or would desire a stiff, starched, meagre biography of them, from which such real-life anecdotes should be studiously expurged? Descent from the possessors of worldly rank, and wealth, and talent, may possibly in some instances have been unjustly depreciated, but in many more, doubtlessly, has been unduly prized, and vaunted. Genuine and eminent Christian piety in immediate progenitors, is, however, not only an honor to be recorded of a much higher nature, and a source of pleasing and grateful recollection, but a blessing which, in the goodness and providence of God, not unfrequently constitutes a primary link in the chain of causes which ultimately lead their offspring to distinguished worth and eminence. In short, as Lord Bacon remarks, biography should be such a history of a person in whom actions both great and small, public and private, are so blended together, as to afford that genuine, native, and lively representation, in which consist its peculiar excellence and use.

A question has been raised as to the relative advantages of autobiography, in which the subject is his own historian, and that which is the work of another hand. There are undoubtedly advantages in both species. In the former, the author cannot but know the truth, both as to facts, and in regard of all their secret causes and springs. His narrative, indeed, may not be wholly impartial. Self love can hardly fail to give it an occasional bias. For this however, the reader is generally prepared to make due allowance, and is perhaps less liable to be misled by it than by the pretended impartiality of another, guided nevertheless, it may be, by the concealed yet strongly operating influence of personal or party prejudice or favor. Biographies in which the narrative of the historian is supported and elucidated by the epistolatory correspondence of the subject of his history, participate in a great degree in the advantages of both classes. The life of Cowper, by Hayley, is one of the most entertaining and instructive of this sort. In the life of Mr. Garrettson before us, we are pleased to find that Dr. Bangs possessed the means to avail himself of all these advantages, and that he has happily, and to a considerable extent, combined them. For any defects which may appear in the execution, the biographer himself has made sufficient apology, and if any reader can, nevertheless, rise from the perusal of this work without thanking him for it, his heart must be made of different stuff, or have been cast in a different mould, from ours.

‘It is generally known [says Dr. Bangs] that Mr. Garrettson published an account of his experience and travels in the year 1791. This account embraces a period of about thirty-nine years of his natural life, and sixteen of his spiritual pilgrimage. To this printed journal he had appended several manuscript notes. These, which appear to have been written near

* Memoir of Dr. Buchanan.

the close of his life, give a more detailed account of some of the incidents glanced at in his printed journal. They have been carefully examined, and such parts of them as were considered most important, either to throw additional light on his history, or to make the incidents more interesting and useful, have been incorporated in the present memoir.

The original manuscript journal of his travels in Nova Scotia, and in some parts of the United States after his return from that province, was likewise consulted, and collated with the printed journal as far as it extended, with some letters from his friends in that country, his correspondence with Mr. Wesley, Dr. Coke, Mr. Asbury, and others, together with some anecdotes furnished by his pious daughter. From these documents several extracts have been made, some entire letters inserted, and after collating his printed and manuscript journals, it was found expedient, in order to make the narrative the more complete, to weave the two together.

During some periods of his life, Mr. Garrettson, it appears, either made no record of his exercises and labours, or did not preserve it. These chasms have been filled up either from the records of the church, from information furnished by a member of the family, or from my own recollection.

In giving an account of his early experience, and some of the first years of his labours in the "ministry of reconciliation," I thought it most advisable to give it chiefly in his own words, as thereby the genuine sentiments of his heart, the exercises of his mind, and the blessing of God upon his labours, would be the more accurately and forcibly expressed,—reserving to myself, however, the privilege of adding a word or sentence to make the sense clearer, and substituting one word for another, without either altering the meaning or changing the style.

From the month of March, 1824, to June, 1826, he kept a very regular account of the manner in which he employed his time. That the reader might see the influence of pure religion on the heart and conduct of a man who had been for so many years devoted to the service of God, and who expected so soon to appear in the presence of his Judge, I have made copious extracts from this part of his journal; and I humbly trust that they will tend to make that religion which shone so steadily and brightly in the life of Mr. Garrettson, appear above all other things the most desirable and necessary.

For the account of his remaining days, of his last sickness, and of his death, I am indebted partly to information received from Mrs. Garrettson, and other friends, who attended him in those solemn moments, and partly to my own knowledge.

These are the materials from which the following memoir has been compiled. It has been my endeavour to furnish the reader with a faithful narration of the incidents of his life, and of the various transactions in which he was engaged, as well as to exhibit an exact portraiture of Mr. Garrettson both in his private exercises and public labours. Though the critical reader will doubtless discover many defects, it is hoped not more than may find a reasonable apology from the circumstances under which I have performed my task. Other duties have had an imperious claim on my time and attention, and necessarily prevented my bestowing that labour on the work which otherwise I might have done.—*Preface*, pp. 5-7.

Persuaded, as we are, that our readers in general who either take an interest in the diversified and fruitful history of Mr. Garrettson personally, through a long and most active life, and a peaceful and happy death, or in the rise, progress, character and influence of Methodism in America, will wish to possess themselves of this volume, and to read it entire, it is not our purpose to make here any other

abstract of it or extracts from it, than may be necessary to furnish a general idea of its style, and of the tenor of the narrative.

‘Mr. Garrettson was among the earliest Methodist preachers that were raised up in America. Being active and zealous from the commencement of his ministerial career, his life and labours are intimately connected with the rise and progress of Methodism in this country, and his name will therefore ever be associated with those self-denying men who were instrumental in beginning and carrying forward that blessed work of God which has since spread so rapidly and extensively over this continent. On this account, it may not be amiss to introduce him to the notice of the reader by a sketch of the commencement of the work in this country.’—*Introduction*, p. 5.

After despatching in a few pages this introductory summary, the biographer continues,

‘Mr. Garrettson was born in the state of Maryland, August 15, in the year 1752. His parents were members of the Church of England, and educated their children in the same faith. His grandfather was an emigrant from Great Britain, and was among the first settlers in the province of Maryland, on the west side of the Chesapeake bay, near the mouth of the Susquehannah river. Being surrounded with the aborigines of the country, his situation was so perilous that he found himself compelled to go armed by day and night. The place where he first settled is still designated by his name, and is the residence of a branch of the family.’—p. 17.

The first interview which Mr. Garrettson had with a Methodist preacher seems to have been with Mr. Strawbridge, a local preacher from Ireland, who established his residence at Pipe Creek, on the western shore of Maryland, and preached and formed a society there about the same time that Mr. Embury, a local preacher also from Ireland, settled and formed a society in New-York. Mr. Strawbridge, says Mr. Garrettson, ‘came to the house of a gentleman near where I lived, to stay all night; I had never heard him preach, but as I had a great desire to be in company with a person who had caused so much talk in the country, I went over and sat and heard him converse till nearly midnight, and when I retired, it was with these thoughts, I had never spent a few hours so agreeably in my life.’—p. 21.

Mr. Garrettson’s happy conversion to God took place in June 1775.

‘The blessed morning, [he says,] I shall never forget! In the night I went to bed as usual, and slept till day break: just as I awoke, I was alarmed by an awful voice, “Awake, sinner, for you are not prepared to die.” This was as strongly impressed on my mind, as if it had been a human voice as loud as thunder. I was instantly smitten with conviction in a manner I had not been before. I started from my pillow, and cried out, Lord, have mercy on my soul! As it was about the commencement of the late-unhappy war, and there was to be a general review that day near my house, I had promised myself much satisfaction; for I was a professed friend to the American cause: however, instead of giving my attendance, I passed the morning in solitude; and in the afternoon went out and heard a Methodist sermon. In sorrow I went, and in sorrow returned; and in sorrow the night passed away. None but those that have experienced the like exercises, can form an idea of what I underwent for several days.

The enmity of my heart seemed to rise higher and higher. On the Tuesday following, in the afternoon, I heard Mr. Daniel Ruff preach; and was so oppressed that I was scarcely able to support my burden. After preaching, I called in with D. R. at Mrs. G——’s, and stayed till about

sine o'clock. On my way home, being much distressed, I alighted from any horse in a lonely wood, and bowed my knees before the Lord.'—p. 29.

We break off this account here to express our regret at finding in this extract from Mr. Garrettson's journal, only the *initials* of names which many readers will not be able to decipher, and which all would prefer to see in full. We have regretted the same thing in the journals of the venerable Asbury, and others of our early writers of their own memoirs. There may be cases in which it may be prudent or charitable to conceal, or but partially to indicate, the names of individuals. But we can conceive of no possible good reason for it, but many against it, with regard to those which, after the death of the parties at least, ought to be spread before the world in which they shone as lights, and to be had in everlasting remembrance. 'D. R.' in the above extract, it is easy indeed to discover means Daniel Ruff, one of the itinerant preachers of that early day, just before alluded to. 'Mrs. G.' too, will be readily recognised by the few survivors of the first race of Methodists, and by an extensive circle in Maryland, and in the regions thereabout. Yet there is no sufficient guide in the memoir for the discovery of her true name, nor any reason for its concealment.—'Mrs. G.' was Mrs. Gough, a lady not only of worldly distinction and affluence, but what is far better and more exalting, of eminent and consistent piety, who adorned the cause of God her Saviour from youth to an advanced age, and is now gone to her reward. She was the mistress of the hospitable and amply furnished mansion at *Perry Hall*, on the Western Shore of Maryland, long the 'preacher's home,' and that of many a weary pilgrim, rich and poor.

After reciting the deep struggles and agonies of his soul while bowed on his knees in the 'lonely wood,' and in the night, Mr. Garrettson states that he again mounted his horse 'with a hard unbelieving heart, unwilling to submit to Jesus.' He had not rode more than a quarter of a mile, however, 'before the Lord met him powerfully with these words, "These three years have I come seeking fruit on this fig tree, and find none,"'—and then the following seemed to be added,—'I have come once more to offer you life and salvation, and it is the last time:—choose, or refuse.'

"I was instantly [he continues] surrounded with a divine power: heaven and hell were disclosed to my view, and life and death were set before me. I do believe if I had rejected this call, mercy would have been for ever taken from me. Man hath power to choose or refuse in religious matters; otherwise God could have no reasonable service from his creatures. I knew the very instant when I submitted to the Lord, and was willing that Christ should reign over me: I likewise knew the two sins which I parted with last, pride and unbelief. I threw the reins of my bridle on my horse's neck, and putting my hands together, cried out, Lord, I submit. I was less than nothing in my own sight; and was now, for the first time, reconciled to the justice of God. The enmity of my heart was slain—the plan of salvation was open to me—I saw a beauty in the perfections of the Deity, and felt that power of faith and love that I had ever been a stranger to before."—p. 30-1.

An anecdote is related by Mr. Garrettson, of an event after he became an itinerant preacher, the circumstances of which are connected with the history of another aged and very eminent minister, yet living.

and who we hope will not forget to give us, before he goes hence, or at least to bequeath us, some memoir of *his* own life and times. It is also characteristic of the indefatigable industry with which the devoted sowers scattered abroad the good seed of the kingdom in those days, and of the wisdom and the happy fruit of following the inspired exhortation on this subject,—‘In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.’—Blessed, adds another inspired writer—the evangelical prophet—‘Blessed are ye that sow beside *all waters*.’

‘When brother D. R. returned, [says Mr. Garrettson,] he took the circuit, and I went out to open a new one. As I passed along through Tuckeyhoe Neck, I called at a house and asked the woman if she wanted to hear the word of the Lord preached; if she did, to send and call in her neighbours: she did so, and I found great freedom. I gave out that I would preach again the next day. The man of the house was an officer of rank, and it being a day of general mustering, he marched up all the company, and I spoke to hundreds with freedom; many tears were shed, and several convicted, one of whom has since become a preacher. I continued several days in the Neck, and my labours were attended with success.’*

We have noticed in this work a few orthographical errors in the names of persons and places, which will probably be corrected in future editions,—for we hope many editions of it will be called for. A second has already been required and published. Such errors it was not easy for either Mr. Garrettson, or his biographer, (who, in these instances, probably followed his author,) to avoid. The spelling of the names of persons and places is often arbitrary and unsettled, and not reducible to any fixed and certain standard. This is peculiarly the case with regard to the aboriginal Indian names, of which ‘Tuckeyhoe,’ in the above extract is one. The usual and more approved spelling of this name, we believe, is Tuckahoe. It is the name of a creek, or stream of water, emptying into the Choptank river, and dividing between the counties of Caroline, Queen Ann’s, and Talbot, on the Eastern Shore of Maryland. The narrow strip of land between those two waters, down to their confluence, is called Tuckahoe neck, and was the birth place of the Rev. Ezekiel Cooper. Caroline is, in general, a county of a comparatively barren soil, but has given birth to several able ministers, and had the honor of being one of the cradles and nurseries of Methodism, in its early infancy in America. It is also endeared to us personally by many interesting recollections, and was the first field of our own humble itinerant labours.

In the seventh chapter of the *Life of Mr. Garrettson*, an account is given of the commencement and progress of the work of God, by means

* ‘After I left brother Ruff, I was wandering along in search of an opening for the word, in deep thought and prayer, that my way might be prosperous. I came opposite a gate; the impression was sudden—turn in, this is the place where you are to begin. It was the house of Rev. E. Cooper’s mother, and the officer was his step-father. Ezekiel was about thirteen years of age, and as he has since informed me, he received a divine touch which he never lost, and some years after, he was happily brought out to testify of the forgiving love of Jesus, was called to the work of the ministry, and to eminent usefulness in the church of God. There is great cause of thankfulness for my feeble efforts in this little excursion.’—p. 45.

of the Methodist itinerant ministry, in Dorset [Dorchester] county, Eastern Shore of Maryland. 'Judge E.,' [Ennals,] his 'niece,' the young lady by means of whom the work began there, (the late Mrs. Catharine Bruff,) 'her sister Mary, (the late Mrs. Ward,) and 'Henry Arey [Airey] Esq.,' are names embalmed in the history of the rise of Methodism on that peninsula. Mrs. Bruff and Mrs. Ward have been deceased but a few years, and we have often ourselves heard them rehearse the events to which this part of Mr. Garrettson's biography alludes, when, in the prime and bloom of youth, they renounced, like Moses, their flattering prospects of worldly pleasure, choosing rather to suffer affliction with the people of God, and esteeming the reproach of Christ greater riches than the treasures of Egypt. There are, in this sketch, several very interesting anecdotes, strikingly characteristic of the times and people to which they relate. It was the chivalrous age of Methodism, and of Methodist preachers. In searching, however, (yes *searching*,) for the *dates*, an important point in all history, we have been obliged to notice a defect for which we feel a little inclined to indulge our critical muse in administering a gentle castigation, on account of the trouble it has caused us, though not now for the first time, nor only in this work. Every reader wishes to be able to see through what he reads, with all its bearings and connexions, with as little personal trouble as possible. This is especially the case in perusing entertaining narratives, in which we dislike the interruption of even very frequent or long notes, and more so still the delay and vexation of being obliged to search backward and forward to ascertain dates. Where, as in the case before us, the year and the month are mentioned at the commencement of each, (though in the body of the page,) this inconvenience may not be so sensibly felt by those who give the work an entire consecutive reading, and in a quick order of time. But all cannot do this. Many readers, perhaps, can avail themselves of the pleasure of perusing such a work only in occasional intervals of leisure; and when they return to it, after hours, possibly days, of intermission, the year and the month, in the chronological thread of the narrative, are probably forgotten; and having only the *day* set down, at the beginning of the paragraph, they are obliged to go back to find them, or else read on, refusing to take this trouble, as too many are apt to do, with a great diminution both of the satisfaction and of the profit which might otherwise be enjoyed. We often desire also to look a second time, and for occasional purposes, into well written works of this sort, and to review particular passages. In such instances our time and patience have been sorely taxed in turning over the leaves, and glancing down the pages, of journals and biographies, to find the dates. The remedy we suggest, an easy one for both authors and printers, is to place the year, and we should be glad to see the month also, at the top of every page. This would cause no additional cost, of composition, or press work, or paper, or binding, yet would materially promote the pleasure and benefit of reading, and consequently the value of the work, and our thanks to authors.

'Sunday, 27th, says Mr. Garrettson, [that is, as will appear by looking back a few pages, Sunday, the 27th of February, 1790,] at eleven o'clock, many came out to hear the word, and it was expected my enemies would

be upon me. I was informed that not a few brought short clubs under their coats to defend me in case of an attack, for many had just about religion enough to fight for it. As I was giving out the hymn, standing between the hall and room doors, about twenty of my persecutors came up in a body. I was amazed to see one of them who was an old man and his head as white as a sheet. The ringleader rushed forward, presented a pistol, and laid hold of me. Blessed be God! my confidence was so strong in him, that I feared none of these things. Some of the audience, who stood next to me, gave me a sudden jerk; I was presently in the room and the door shut. As soon as I could I opened it, and beckoning to my friends, desired that they would not injure my enemies; that I did not want to keep from them, but was willing to go to jail. If I had not spoken in this manner, I believe much blood would have been shed. I began to exhort, and almost the whole congregation were in tears. The women in a particular manner were amazingly agitated. I desired my horse to be got, and I was accompanied to Cambridge, where I was kept in a tavern from twelve o'clock till near sunset, surrounded by the wicked; and it was a great mercy of God that my life was preserved.

I told my enemies not to give themselves any uneasiness, for I thought it an honour to suffer in the cause of Christ. After my horse and baggage were ready, and I was equipped for the expedition, we started two and two. My friend [Mr. Airey] and I rode together, and half the company before and half behind. This was on the Lord's day. When we came to the hotel, my friend and I were permitted to occupy a room adjoining the large public room. The inhabitants of the place seemed to be coming and going the whole of the day, and kept the room filled the whole of the time, drinking and rejoicing over their prey. My friend was a young soldier, and the trial was too great for him. One of the company, a stout man, was about to break in to abuse, (for their hatred against him was almost as great as it was against me,) and actually did strike at him with all his force with a large loaded whip, and in all probability would have killed him, had not the whip struck the top of the door. My friend was young and active, and he instantly sprung, and as quick as a flash, sent his fist into the fellow's temple, who like a Goliath under David's sling, fell flat to the floor, and there was a roar of laughter through the house, and a declaration, "the Methodists will fight." At a convenient time I got my friend round the neck, and wept, and told him he had grieved my spirit. He said he was very sorry on account of grieving me; but that it was almost as sudden as thought: that it appeared to him that his arm was nerved for the purpose, and that he did not feel as if he had done wrong. And I must say I think they behaved rather better afterwards.

A little before night I was thrust into prison, and my enemies took away the key that none might administer to my necessities. I had a dirty floor for my bed, my saddle bags for my pillow, and two large windows open, with a cold east wind blowing upon me: but I had great consolation in my Lord, and could say, "Thy will be done." During my confinement here, I was much drawn out in prayer, reading, writing, and meditation. I believe I had the prayers of my good friend Mr. Asbury; and the book which he sent me, Mr. Rutherford's Letters, during his confinement, together with the soul comforting and strengthening letters which I received from my pious friends, were rendered a great blessing to me. The Lord was remarkably good to me, so that I experienced a prison to be like a paradise; and I had a heart to pray for my worst enemies. My soul was so exceedingly happy, I scarcely knew how my days and nights passed away. The Bible was never sweeter to me. I never had a greater love to God's dear children. I never saw myself more unworthy. I never saw a greater beauty in the cross of Christ; for I thought I could, if required,

go cheerfully to the stake in so good a cause. I was not at all surprised with the cheerfulness of the ancient martyrs, who were able in the flames to clap their glad hands. Sweet moments I had with my dear friends who came to the prison window.

Happy the man who finds the grace,
The blessing of God's chosen race,
The wisdom coming from above,
The faith which sweetly works by love.

Many, both acquaintances and strangers, came to visit me from far and near, and I really believe I never was the means of doing more good for the time: for the county seemed to be much alarmed, and the Methodists among whom I had laboured, to whom I had written many epistles, were much stirred up to pray for me. I shall never forget the kindness I received from dear brother and sister Arey. They suffered much for the cause of God in Dorset county, for which, if faithful, they will be amply compensated in a better world.—pp. 111-13.

They are now enjoying that 'recompense of the reward.'

'My crime [continues Mr. Garrettson] of preaching the gospel was so great, that no common court would try my cause. There appeared to be a probability of my staying in jail till a general court, which would not convene in nearly twelve months. My good friend Mr. Asbury went to the governor of Maryland, and he befriended me: had I been his brother, he could not have done more for me. The manner in which he proceeded to relieve me was this:—I was an inhabitant of Maryland by birth and property: I could likewise claim a right in the Delaware state, which state was more favourable to such *pestilent fellows*. I was carried before the governor of Delaware. This gentleman was a friend to our society. He met me at the door, and welcomed me in, assuring me he would do any thing he could to help me. A recommendatory letter was immediately despatched to the governor of Maryland; and I was entirely at liberty. O! how wonderfully did the people of Dorset rage: but the word of the Lord spread all through that county, and hundreds both white and black have experienced the love of Jesus. Since that time I have preached to more than three thousand people in one congregation, not far from the place where I was imprisoned; and many of my worst enemies have bowed to the sceptre of our sovereign Lord. The labours of Caleb Peddicord and Chew were much blessed in this place, in the first reviving and spreading of the work.'—pp. 114-15.

The following anecdotes and reflections, Mr. Garrettson's biographer informs us, 'are from the pen of his amiable and pious daughter, to whose diligence in selecting from her venerable father's papers, and transcribing them, these memoirs are greatly indebted.'

'Thus has my dear and honoured father ended his notes to his printed journal. When they were commenced and when ended I cannot precisely say, but I think it is one of the last testimonies which he has left, probably written very near the close of his devoted life. His memory was stored with a rich fund of anecdote, and I regret exceedingly that of many passages of his life he has left no record. His journals while in Nova Scotia, except those in print, are I believe lost. I have been able to find only short notices of his labours while there, and among my earliest and most pleasant recollections are the details which my dear father used to give me of his residence in that region of frost and snow. I well remember the delight with which I used to climb his knee, and the importunity with which I used to beg for a story about *Nova Scotia*;—and in riper years—but those halcyon days are for ever flown: tears will not recall them. At one time in order to attend his appointment, he rode through an unfrequented country, the hail

driving in his face until nearly benumbed, he was obliged to lay the reins on the neck of his horse, and leave the animal by his own instinct to keep the road. There was no visible track, and turning out of the road in that country exposed the traveller to the greatest fatigue, as his horse sunk in the mass of unbeaten snow. At length he arrived at the only house he had seen; his horse stopped at the door, and he had only life enough left to walk in and throw himself on the bed. None but children were within, who covered him with plenty of bed clothes, while he lay almost insensible for nine hours, and had nearly forfeited his valuable life by too great eagerness in his Master's cause.

He had often to cross the St. John's, whose tide recedes, leaving its bed nearly empty, and again comes roaring up with great velocity and force, sweeping every thing before it, and elevating on its waves the vessels and ships which it had left dry. During its recession its bed is fordable; but in winter the crossing is dangerous on account of the large masses of ice it leaves behind. On one occasion his guide, instead of leading him up the river, went down, and they were not apprized of their danger until they saw the tide fast roaring towards them. The guide shrieked out, "Put spurs to your horse and make for the nearest land!" He did so, although uncertain whether it would be accessible when attained, for the shores thereabout were very bold and rugged. His horse was fleet; the shore was accessible; he outrode the wave, which swept over the back of his horse just as he had set foot upon the land. I have often heard my father say that if he had only been half the length of his horse's body behind, he should have been swept off like a feather on the tide.

It was at the 'Christmas Conference' of 1784, after assisting in the organization of the Methodist Episcopal Church, that Mr. Garrettson, through the solicitation of Dr. Coke, volunteered his services for Nova Scotia. He sailed for Halifax, in February 1785, arrived safely, and continued to travel and preach in the province till April 1787, when he returned to the United States, 'leaving as a testimony of his fidelity and success in his Lord's vineyard, about six hundred members in society.'

It is an object of laudable curiosity, as has been already remarked, to search the rise, and to trace the progress, of a great and fertilizing stream. But it is a spectacle of sublime grandeur to witness the debouching of the same stream, when it pours its full and mighty tide into the bosom of that parent ocean, from which, in truth, it derived its origin. The following account of some of the last days of Mr. Garrettson, his biographer states is from the pen of Miss Mary K. [R.] Garrettson, in a letter to the Rev. Richard Reece, of England.

"DEAR AND REV. SIR,—Another memento of your kindness most forcibly reminds us of our obligations, and of the duty of giving you the interesting particulars of my blessed father's last illness and death; a duty which has been long delayed, for as often as it impressed itself on my mind, a sense of my inadequacy to the subject, and the pressure of my heavy bereavement, has most forcibly withheld me from the attempt.

For several months before his death, my dear father seemed to feel, in an unusual manner, the uncertainty of his own existence; and an impression of the shortness of his stay, made him rather reluctantly consent to an election for delegate to the General Conference. Our presiding elder, Mr. Scofield, has since informed us, that during his last visit *here*, papa took him to a little retreat in the garden, where he spent many of his hours in devotion, and after conversing on the affairs of the church, (which ever lay near his heart,) with the spirit of one ready to depart and be with Christ, he said

he should not probably live to see the next conference. They then knelt down and prayed together, when the power and presence of God were felt, said Mr. Scofield, in a manner never to be forgotten by me.

On Friday, the 17th of August, my dear father left us in usual health, expecting to spend the sabbath in New-York, and to return the ensuing Monday or Tuesday. I can never forget the last day he spent at home;—a serenity and happiness marked his manner, and the purest love was reflected in all his actions. Our table was surrounded by friends. Some had recently arrived, and others were about to depart. A mingled sensation of pleasure at the coming, and regret at the parting guests, pervaded our minds; but pleasure was predominant, for fancy painted futurity with the pencil of hope, and the regret we felt was just sufficient to soften her vivid colouring. But my dear father;—the heavenly expression of his countenance during that social meal I can never forget; and I find a mournful pleasure in recalling again and again the events of that last day of family enjoyment. After dinner we knelt down, and he prayed with us in a manner unusually solemn, tender, and affecting. Almost every eye was suffused in tears:—we parted. The next sabbath was spent by him in the services of the sanctuary, in preaching and administering the sacrament. On Monday he underwent considerable fatigue, but spent the evening at Mr. Suckley's. He appeared to the family to be in unusual health and spirits, sat up beyond his customary hour, although it was his intention to take the six o'clock boat, and dine with us on the morrow. That night, however, he was seized with his last agonizing disorder, [strangury,] and after spending several days of intense pain and extreme danger, he consented to abandon the thought of returning home, and sent for mamma and me.

On our arrival we were told that the crisis of his disorder had been favourably passed, and that, though lingering, there was every prospect of his ultimate recovery. But though we suffered our judgment to be led captive by our wishes even to the last, no hopes of that kind were implanted in his mind. I believe he knew and felt that his time of departure was at hand. His sufferings at times were unutterable; but through them all were manifested a resignation and fortitude which no agony could destroy. "I shall be purified as by fire; I shall be made perfect through sufferings:—it is all right, all right; not a pain too much," he would often say. Daily, and almost hourly, he was visited by some one or other of his brethren, who added much to his consolation during those seasons when the heart and the flesh fail, but when the religion of Christ is indescribably precious; (the recollection of their kind attentions will never pass from my mind;) and as he descended into the dark valley, his views of the grandeur and efficacy of the atonement became more and more enlarged. His disorder inclined him latterly to slumber, and he was often delirious; but even then the same subject was the theme of his discourse. Towards the last his strength was so much exhausted, that articulation became a painful effort; but he would often, in a languid feeble voice, say, "I want to go home; I want to be with Jesus, I want to be with Jesus." To a friend he said, a short time before his death, "I feel the perfect love of God in my soul." A day or two before his departure I heard him say, "And I shall see Mr. Wesley too." It appeared as if he was ruminating on the enjoyment of that world, upon the verge of which he then was;—enjoyments which he said a Christian could well understand, as they began in his heart before he was disembodied. His mind seemed employed with subjects for the sweetest feelings of love and adoration. When asked how he did, he would answer, "I feel love and good will to all mankind," or, "I see a beauty in all the works of God,"—forgetting that the infirmities of his body were the subject of the inquiry. He had resigned his wife and daughter into the hand of God, and so great was his desire to be with Christ, that parting with us was disarmed of its

bitterness. His last sentence spoken, even in death, was, "Holy, holy, holy, Lord God Almighty! Hallelujah! Hallelujah!" After that, though he lingered many hours, he could not speak articulately. Once only, clasping his hands, and raising his eyes to heaven, he uttered, "Glory! glory!" Many petitions were offered around his dying bed, that he might be permitted to give his last testimony, but they were not granted. For myself, I felt it was not necessary. A holy and laborious life of more than fifty-two years bore ample testimony to the triumph of his soul over its last enemy.

Never can I hope to give you more than a faint idea of the solemn yet glorious hour when the spirit achieved *that* last victory, and was ushered into the joy of the Lord. Encircled by his kind and affectionate friends, by his brethren and his sons in the gospel, my venerable father lay apparently unconscious of every thing that surrounded him. *We felt truly* that he was only leaving the church militant to join the church triumphant. Just as the period of his departure approached, one of the preachers broke forth into prayer;—prayer so elevated, so holy, that it seemed to wrap the hearers above all sublunary consideration, and as he commended the dying saint into the hands of God, he prayed that the mantle of the departing patriarch might rest on his surviving brethren. His prayer seemed answered;—a Divine influence pervaded the apartment;—two of the preachers almost sunk to the floor, under a glorious sense of His presence who filleth immensity. My dear mother, with clasped hands and streaming eyes, exclaimed, "Yes, Lord! we give him up freely,—*freely* give him up to thee!"

The spirit departed, leaving the body impressed with the sweetest expression of peace and tranquillity; an expression which it retained until the moment when it was shrouded from human observation. We could stand beside those dear remains, and imagine that their appearance of renewed youth and happiness was a pledge of that glorious resurrection, when death shall be swallowed up in victory, and the mortal put on immortality; and we could look on the grave as a sure and certain deposit, until that day when it shall give back its precious seed rejoicing."

Thus as a ripe shock of corn was he gathered into the garner of his God, in the 76th year of his age, and the 52d of his itinerant ministry. He ended his useful life and suffering at the house of his long tried friend, George Suckley, Esq., in the city of New-York, about two o'clock in the morning of the 26th of September, 1827.—pp. 317-21.

We shall conclude this article with some extracts from Dr. Bangs's 'character' of Mr. Garrettson, drawn, we believe, with scrupulous fidelity and truth, both from authentic testimony, and from a long and intimate personal acquaintance.

'In the death of Mr. Garrettson the church militant was deprived of one of its most aged, most devoted, and successful ministers. From the commencement of his ministerial career to its termination, he seems to have pursued his object with untiring constancy and perseverance; and wherever he moved, the purity of his intentions and the uprightness of his deportment secured for him the confidence of all who feared God; while the holy unction which generally accompanied his public administrations, announced him as the commissioned messenger of God to a lost world.

This, I think, has been sufficiently manifest in the preceding pages. It is therefore unnecessary to add much more, as his private exercises and public labours have been exhibited as they in reality were in the various relations of life which he sustained.

I shall, however, in accordance with the general custom, endeavour to exhibit some general outlines of a character which the more I contemplate

the more I admire—not so much on account of the brilliancy of talents which it unfolds, as on account of the noble, the *gospel simplicity*, which so conspicuously distinguished our departed father in the gospel of Christ.

Let no one suppose that in fixing on this as the distinguishing feature of his character, there is an intention to diminish his worth. Far otherwise. There is no intention either to diminish or to exalt, but to speak what I believe to be the truth in relation to him. When I say that he was eminently distinguished by *simplicity*, I mean that simplicity which is inseparably connected with a “conscience void of offence towards God and man,” the effect of that Divine love in the heart which is always productive of a single and sincere desire to do good, to “glorify his God below, and find his way to heaven.” If ever there was a man on earth devoid of subtlety, guile, or suspicion, FREEBORN GARRETTSON was that man. While his judgment was well matured by study, by habits of reflection, and a close attention to passing events, his heart was filled with that love which caused this prominent trait of his character to shine forth in all its loveliness, and will no doubt be recognised by all who knew him as his distinguishing peculiarity. No corroding suspicions disturbed the sweet repose which reigned in his breast. Until compelled by the irresistible language of facts, to denounce any one as insincere who professed to love the Lord Jesus, he embraced all such as “brethren beloved.” Being honest and sincere himself, he could not indulge in a suspicious temper towards others. And if this heavenly disposition sometimes exposed him to the impositions of the cunning and the crafty, it happily relieved him from the vexations of imaginary evils, and the pain of “fearing where no fear was.” And if we must err, as seems unavoidable in this fallible and changeable state, how much better is it to suffer the hand of charity to lead us astray, than to be tormented day and night by the evil forebodings of a restless disposition! From the demon of jealousy, and the evil genius of suspicion, it behooves us all to pray, “Good Lord deliver us.”

This, therefore is so far from being a defect, that I humbly conceive that it ought to be reckoned among the cardinal virtues of a Christian. And this marked all his actions, pervaded his whole soul, and contributed to that pure enjoyment in which he so largely participated in the society of his friends.

It was no doubt this simple intention to please his God in all things which gave him such distinguished success in the ministry of the word. It may be fairly questioned whether any one minister in the Methodist Episcopal Church, or indeed in any other church during the same period, has been instrumental in the awakening and conversion of more sinners than Mr. Garrettson. This, I think, has been abundantly evinced in the preceding Memoir.

It was this simple desire to do good which inspired him with such a flaming ardour and such intrepid courage in the cause of his Divine Master. Neither the heat of the south, the cold of the north, nor the variable atmosphere of the more temperate clime; neither the dust and smoke of the city, the hill and dale of the country, nor the forests of the wilderness; neither riches nor poverty, ease nor luxury; neither frowns nor smiles, could dampen the ardour of his zeal, or quench the thirst he had for the salvation of immortal souls. Wherever he came, in whatever company, whether of the rich or the poor, in whatever climate, his theme was the same; it was “Jesus and him crucified;” declaring to all that he was not “ashamed of the gospel of Christ.” This was the soul and main spring of all his actions; that which set him in motion, and which kept him moving in the circle of obedience to what he considered, and what the effect of his labours proved to be, a Divine call.

What else but a simple desire to do good to all men as he had opportu-

nity, could have induced him to forsake all in early life, to persevere through "good and evil report," for upwards of fifty years, without fee or reward? For it may be observed here, that Mr. Garrettson, during the whole course of his ministry, never received any pecuniary recompense, or if at some times, through the solicitation of his friends, he received any, it was given either to necessitous individuals, or deposited with the funds of the conference. In this manner the patrimony he inherited from his ancestors was all expended, and it has often been observed, that for this sacrifice, so nobly and freely offered upon the altar of benevolence, he was rewarded "a hundred fold, even in this life." And after he came to the possession of a larger estate by his happy marriage, I have frequently heard him say, that the entire income of his property, after meeting his annual expenses, was devoted to charitable purposes. In pursuing this course, and making these sacrifices, what else, I say, could have moved him forward so steadily, and for so long a time, but a single desire to promote the glory of God in the salvation of souls?

It was the same principle which inspired him with that spirit of liberality towards other denominations of Christians by which he was characterized. Though Mr. Garrettson was sincerely and conscientiously attached to the church to which he belonged, firmly believed and faithfully defended its peculiarities, yet towards all others which he believed held fast the cardinal and distinguishing doctrines of the gospel, he exercised a spirit of charity, loving the good of every name, and rejoicing in every thing evangelical he could discover among them. Hence his residence was the resort of Christians and of Christian ministers of different denominations. While he could hold no fellowship with those who openly denied the proper Deity of Jesus Christ, and consequently set aside his atonement for the sins of the world, most cordially he gave the right hand of fellowship to all who "loved the Lord Jesus Christ in sincerity," and who believed and defended the grand cardinal truths of Christianity. However much they might differ from him in points of minor importance, if they held fast these great doctrines of God our Saviour, he embraced them as his brethren in the Lord.—pp. 322-6.

We have already, in an early part of this article, given an interesting view of Mr. Garrettson in the domestic and social circle, where he shone with a mild and benignant radiance that charmed every eye, and affected every heart.

'What contributed much [continues his biographer] to his own comfort was the *placability* of his disposition, another inseparable companion of that divine simplicity which predominated in his heart. That he had enemies was not his fault. No one should have been his enemy. Neither had such any cause to fear him, because he would not have hurt them even if he could. While he fulfilled the Divine command in loving his friends, he also inherited the blessing of those who *bless and curse not, and who pray for those who despitefully use them*. On how many heads he has thus heaped "coals of fire," and by the influence of this love melted them into tenderness, and made them his friends, "that day" alone can declare.'—p. 329.

'To the same ardent thirst for the salvation of lost men may be attributed his zealous coöperation in all our benevolent institutions. He lived to see that divine principle which thrust him out into his Lord's vineyard in the midst of obloquy and reproach, when the true disciples of Jesus were "as a speckled bird, and the birds round about" were against them, enlarged into an expansive benevolence; and so mightily had the word of God increased, and the number of disciples multiplied, that institutions of charity were springing up in every direction, to *bless* the world with an increase of light and knowledge. Mr. Garrettson watched the rise and progress of these institutions with strong and increasing interest. He aided their operations by contributing to their funds.'—p. 330.

‘If we view Mr. Garrettson as a minister of the Lord Jesus Christ, we shall behold the same disposition displaying itself on all occasions. Indeed so habitual was the impression on the minds of all with whom he was acquainted, of his deep sincerity, of the simple desire of his heart to ascertain and promulgate the truth as it is in Jesus, that however some might differ from him in his views, they could hardly resist the conviction which the force of this principle made on their hearts. And if it be the chief business of a minister of the sanctuary to carry a conviction to the hearts of sinners of the truths of the gospel, and to awaken within them a serious concern respecting the solemn realities of eternity; if the object of his mission be to point those “that mourn in Zion” to the “Lamb of God which taketh away the sin of the world;” if he should not cease his exhortations until he lead the penitent sinner to the blood of atonement, “which cleanseth from all unrighteousness,” and until he *so believe as to receive the witness in himself that he is born of God*; if the end of his commission is to build up believers “in their most holy faith,” and never let them rest until they are *filled with the perfect love of God*; if to accomplish these objects be the principal aim of the minister, then we may pronounce the Rev. FREEBORN GARRETTSON to have been a true minister of Jesus Christ. If it be the duty of a minister commissioned of God to “go into all the world, and preach the gospel to every creature,” as far as his strength and opportunities will permit; and if in doing this he is to give evidence of his call to the work by preaching with all that zeal and pathos which distinguish men influenced by the Spirit of God, and having the worth of souls pressing upon their hearts; then did the subject of this memoir discharge his duty, and give the most substantial evidence of his Divine call to this holy and important work. His labour and diligence were great, and his success in winning souls to Christ was in proportion. Wherever he went he left the impressions of truth behind him. Sinners were made to feel their awful responsibility to God, while His people felt the “holy anointing,” and often “shouted aloud for joy.”’—pp. 331-2.

‘But that which gave such efficiency to his labour in the gospel, was the “unction of the Holy One,” which rested upon him. No man, I believe, was more deeply sensible of the indispensableness of the Holy Spirit to enable the minister of Christ to succeed in his work, than Mr. Garrettson. Deriving all his doctrines and precepts from the pure fountain of Divine truth, the Holy Scriptures, he made these his daily study; and being deeply conscious that he must have the enlightening and sanctifying influences of the Holy Spirit, to enable him rightly to understand and apply these truths, he was assiduous in his addresses to the throne of grace, firmly believing that God would “give the Holy Spirit to them that ask him.” The success, therefore, which accompanied his public labours, is not attributable to the force of human persuasion, or to the “words of man’s wisdom,” but to the “demonstration of the Spirit,” which accompanied his word. Thus armed with the “sword of the Spirit,” his word was “mighty, through God, to the pulling down the strong holds of Satan.”’—pp. 332-33.

‘Such was the character of the Rev. Freeborn Garrettson. And if his name be not handed down to posterity as one of the *greatest* ministers with which the Methodist Episcopal Church has been favoured, he will unquestionably be ranked among the *best*, the most *devoted*, and the most *successful*.’—p. 333.

In furnishing this volume, Dr. Bangs has rendered a very acceptable service, of which we trust our readers will not fail to avail themselves. The volume contains eight pages more than its apparent number, and is ornamented, beside, with an excellent likeness of Mr. Garrettson, painted by Paradise, and engraved by Durand, each in

their best manner. We feel our obligations to Dr. Bangs, for this work, the more sensibly, when we compare the production of it, in the disadvantageous circumstances already noticed, with the mortifying fact that, notwithstanding the employment of a gentleman for the purpose, some twelve or thirteen years since, and the payment of a considerable sum of money, a *Life of Francis Asbury* has not yet been produced. The gentleman originally engaged to furnish it, failed in the execution. The task was subsequently committed, by the General Conference, to another hand, which was soon after paralysed by death, and the work with it. And we know of no farther attempt to complete it since.

NOTICE TO READERS.

SOME of our readers will probably recollect that some detached portions of the review of Mr. Watson's *Theological Institutes*, were published several years since in former volumes of the *Methodist Magazine*. These portions, however, were published at long intervals, not in a regular successive order, and from necessity were left incomplete. Still, could we have believed it consistent with the interest of the present patrons of this work, or with what we cannot but presume would be their general wish, we should have preferred to omit those parts in the present review. But after deliberate reflection, with judicious counsel, we have deemed it best, as the first American edition of Mr. Watson's valuable work is now just completed, to present to our readers the review of it from the *Wesleyan Methodist Magazine*, entire in this volume. One large quotation only, and a few connecting passages not now necessary, will in the present review be omitted; while some original observations have been inserted, and a few others may perhaps be added. We might indeed have prepared an original review. But we had no hope of being able to furnish a better one; and to have furnished a worse, merely for the sake of doing it, would have been an unnecessary tax on ourselves, as well as an injustice to our readers, very few of whom, if any, (with the exception of perhaps some half a dozen individuals,) have probably ever seen the English review entire.

TO CORRESPONDENTS.

THE History of Methodism, in Washington county, Ohio, has been received, and will appear in our next number. We particularly solicit articles of this description,—on the plan of the *History of Methodism* in Charleston, South Carolina, by the Rev. James O. Andrew,—which may be seen in our first number. All communications for this work, must however be postpaid, or be sent by private conveyance.



JAMES ARMINIUS, D.D.

originally engraved from a scarce Dutch Print.

